THE

NEW-JERUSALEM MAGAZINE.

Pacific Theo Sem Library Box 116 E

Vol. XIII. OCTOBER, 1889. No. 10.

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PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

SINGLE NUMBER, 20 CENTS. *YEARLY SUBSCRIPTION, $2.00.*

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
To subscribers in Great Britain - - - - - - 10 shillings a Year.
Clergymen " " " - - - - - - 6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:—Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

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NEW-JERUSALEM MAGAZINE.

VOL. XIII.—NEW SERIES.—No. 10.

OCTOBER, 1889.

A TRINE OF DUTIES.

THREE important duties devolve upon the Lord's church. They are duties unapproached by anything earth can present to the mind, in importance and in influence upon the development of human character. Her first duty is to teach men; her second duty is to save men; and her third duty is to consociate heaven and earth, and to be and furnish a possibility for the living presence of the Lord among men.

1. *Her first duty is to teach men.* To teach them as the Master taught; for the most prominent feature in the work of the Saviour is His constant endeavor to teach, to instruct, to guide. By the sea, in the house, near the living and beside the dead, on the Sabbath and during the week, on His journeys and when He sat down to rest — at all times, the Saviour taught those around Him.

From this it is that the church is to learn her first duty. She, too, is to teach, and to teach on all those points for which the soul seeks reply to questions. In speaking of this duty of the church, the Lord saith: "And thou shalt teach them the ordinances and laws, and thou shalt show them the way wherein they must walk, and the work which they must do." (EXOD. xviii. 20.)

Not that the Lord is desirous of intruding upon the weakness of man any system of instruction because of His power, or because of any arbitrary decision to that effect on His part,

but because of the utter helplessness of man without His co-operation; or, better still, without the help and loving kindness of the Lord. For man stands in the same relation to the Lord in which the father stands to the child. The father does not teach his child because he desires to overwhelm him with a sense of his power or knowledge, nor because of a desire to interfere with the course of its life, for the sake of any arbitrary decision of his own, but because the child actually and continually stands in need of such instruction, and of itself it is helpless; it will subject itself to dangers in an unconscious way, begotten of ignorance; it will handle objects and powers which will prove detrimental to its welfare in some way. It is necessary that it should be instructed in order that it may learn to avoid what is liable to do it injury.

The same is true of man; without some manner of instruction from the Lord, he is spiritually and morally in the same position in which the child is naturally. The first duty, therefore, of the church is to teach; to show men the way of life; to sound no uncertain note of warning and danger; to show the dangers that surround man on every hand; to open the eye to the pitfalls — to the hidden depths — not outside, but within the man; not to make him look around him for imaginary dangers, but to look inward for those more, much more real dangers that beset the soul. And she does this most effectually, when she obeys the commandment of the Lord in regard to this teaching: "I will give thee the commandments, which I have written, that thou mayest teach them." (Exod. xxiv. 12.) The commandments first of all. This too it was that the Lord taught the young man: "If thou wouldst enter into life keep the commandments." How frequently the sentence is repeated in every imaginable variation of tone and wording. "I will teach you the good and right way," saith the Lord by the mouth of Samuel. "I will instruct thee, and will teach the way in which thou shalt go."

But not only on the general laws of life, not only on the application of the Divine truth to life, is it the prerogative and the duty of the church to impart instruction. She it is, also, to whom men must come with those minor and yet, in every

instance, most important problems which will arise in every human life. For the soul will and does at some time demand replies to its questions on the why and wherefore of life; God and the other life; the thought of faith and the holy blessing of charity; heaven and hell and the state of the soul after death; the influence of life upon earth upon the permanent character; the unsatisfied longings of the soul in regard to friendship here and hereafter; in regard to the fate of friend or relative after death — all these and many other questions the church alone can answer. If man demands an answer to his questions in regard to the future life, in regard to the influence of good and evil upon the soul, in regard to the government of God in our lives, in regard to the presence and power of moral and intellectual faculties — their coordination and subordination — shall he go to science, to philosophy, to history, to materialism for answers? Will they, either or all, give him a reply? No. The answer is either one of mockery of his ignorance, or one of cold contempt for his sensibility or his sentimentalism. It is left for the church to give instruction in these matters. Her duty it is to teach "the people the difference between the holy and the profane, and to cause them to discern between the unclean and the clean." (Ezek. xliv. 23.)

Her duty also it is to teach men the fear of the Lord, for such the world and the natural man cannot do; her duty it is to confer that boon of infinite rest upon man, to teach him to submit to the Divine will. "Teach me to do Thy will," saith the Psalmist. Her duty it is to teach men to pray in the hour of need and of darkness; her duty it is to teach them to heed and learn the Master's word, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

2. *The second duty of the church is to save men.* The duty of teacher on the part of the church involves this; for to teach is a portion, and an important portion, of the work of saving. Again in this case, as in all else that the Lord does for His children, there is nothing arbitrary or compulsory. The Lord does not do the work of saving man in a reckless

way or regardless of man's free will and intelligence. On the contrary, these two are the most essential factors in the work. Without them the Lord's work is almost deprived of its powers of fruition. In order to understand the position of the New Church in respect to the question of saving souls, it is necessary to keep in view three points. The first of these is, that there are souls to be saved; for the Lord saith this in His Word: "When a wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive." (EZEK. xviii. 27.) This clearly teaches that man has a soul to be saved, that there is an effort to be made by man to save that soul, and that the effort is to be made by the man himself. The second point which we admit and accept as a Divine truth in the consideration and study of a subject of this kind is that the Lord has the purpose of saving man constantly in view; that the Keeper of Israel actually sleeps not neither slumbers in regard to this great work of His love, which brought Him down to earth two thousand years ago, and has bound Him with "a love man cannot know"; that his first object in the creation of the human race was heaven from that race.

The very end of the creation of the universe was no other than that an angelic heaven might be formed from men, in which all who believe in God are to live in eternal blessedness. (T. C. R. 773.)

As heaven is from the human race, and as heaven is abiding with the Lord forever, it follows that it was the Lord's end in creation; and because heaven was the end in creation, it is the end of His Divine Providence. (D. P. 27.)

And the third point is:

That repentance must surely be performed, and that the salvation of man depends upon it, is evident from many plain declarations of the Lord in the Word. (T. C. R. 528.)

These three points we admit and from them we begin all reasoning in this question of the saving of men.

The Lord is ever present in the life of His children. His work is to build up the character of man from the material

which man furnishes to him, and to remove from that character all the evil which the life of man permits Him to remove. He is ever present in the life of man to uplift, to combat, and to save. Nor is His presence a theological scheme, but a vivid and wonderful reality. He is as really and as actively present in the life and heart and soul of man, as the light of the sun is upon the earth. The effort we call salvation therefore is not, and never was, a certain scheme which two Divine persons once upon a time plotted between them, and which one came upon earth to execute; but an actual presence of the Saviour, even now and forevermore, in the life of man. "For the Lord your God is He that goeth out with you to fight for you against your enemies, to save you." (DEUT. xx. 4.) "I am with thee, to save thee and to deliver thee, saith Jehovah." (JER. xv. 20.)

It is in this line of thought that the New Church is destined to find her mission as a coöperating agency with the Lord, as a worthy bride to Him Who is the Bridegroom, and Who cometh when the midnight cry is made and not before. To the New Church is the mission given, in the very first place, to save that which is lost of the house of Israel. To her is this most important mission intrusted. Who else among men can maintain the most vital points of religious life, when they are threatened and in danger of being forgotten and lost. Make a review, my dear reader, of the many points wherewith you are personally familiar in the domain of theology. Is not the saying true: "In that day seven women take hold of one man, saying, our own bread we eat, and our own raiment we put on, only let thy name be called over us, remove thou our reproach"? (ISA. iv. 1.) Is not every affection that is derived from the holy things of the church (seven women) now dependent upon the New Church and upon her doctrinal expositions for its name, for its nature, for its quality? When men question the appropriateness of cloud and wing and harp to constitute heaven and heavenly life, who furnishes the true and rational substitute? When men revolt from the smell and the chromotype of the sulphur and the little black goblins, which have so long served for hell, who fur-

nishes the substitute which men can and do accept? When the brain is sore tried and puzzled with the man-made mystery of the Trinity, who gives an answer to the questions? When it becomes necessary to defend the sanctity of the Word of the Lord from the attacks of agnosticism, atheism, rationalism, with whom does the defence rest, if not with the New Church?

But there rests furthermore with the New Church an imperious obligation, which she must meet, and which she will meet we have no doubt. It is to divest the thought of all whom she can reach of the doctrine, which should be deservedly obsolete, that there lies a stretch of two thousand years between the Lord's work of salvation and our day — that two thousand years have elapsed since the Lord finished the work the Father gave Him to do; to divest the mind of every thinking and rational individual, who comes within her teaching distance, of the thought that the Lord said, "It is finished!" and ceased His work there without reference to that other word, so blessedly true: "Lo, I am with you even unto the consummation of the age." She must teach the presence of the Saviour, His contest with the evil in man, His constant daily and hourly presence in every point and part of life, His constant care lest the delicate network of thought, will, and life which we call man should be handled with any approach at rudeness. Let her teach the world to come back to that implicit and childlike faith in the now present Saviour which the world needs so much. Let her stem to the utmost the ever increasing tide of skepticism sweeping over all lands. Let her reach forth a powerful hand — because guided and upheld of the Lord — to save men from the dangers that beset them without and within, by giving them that independence of action which only truth can give — to set men free as only the Divine truth can set the soul free.

The child needs injunctions, restrictive measures, prohibitory rules, but as rationality develops you can entrust the law by which men are saved into their own hands. While your child is young and in ignorance you may be compelled to remove from its little hands such implements as will do him

an injury. You may be compelled to tell him, here and there, "This thing, my child, you cannot yet understand," but when your boy attains his riper years and enters upon the estate of manhood, you can entrust the laws whereby he may avoid dangers into his own hand. So too with the church. It has entered the estate of manhood. Since the last judgment men have that peculiar liberty of thought which makes them free and intelligent agents. Hence they drift away from formalism and from the senseless in external observances, seeking for a higher law which may be entrusted into their own hands. For with a child you seize the hand and hold it until the threatening danger be overpast; but to your friend a word of warning is sufficient. Hence men look no longer to the church as to a taskmaster, who is to impose the amount and the nature of a penance, but as a counsellor, a friend who is to warn them of danger, and by such warning give them the arms wherewith to defend themselves. For since the time of the Lord's life upon earth, the church has saved men by the imposition of some binding contract upon them, whereof they knew not the nature nor the method. Now she saves men by placing their salvation in their own hands.

And is there need of such work? Ask rather is there need of the shining of the sun. Need of such work? Dare the church cease even for a moment? No; she must ever move onward faithfully to fulfil her trust. There are souls to be saved, to whom external formalism and the dead rites of the church are as the smoke of a blackened picture, and whose quickened intellects yearn for a more real nearness of the Saviour; and they are beset by numberless dangers: the fever of pride with its paralyzing influences exerted upon the ministering faculties of man; the haunting persecution of imperfection and of unattained ideals; the dread and fear of things false and desperately distorted; the rising of the waves of temptation, with no Saviour asleep in the stern of the ship to rise and bid them be still; the dread image of self, with the deep and dark shadow it casts upon all that is noble and good and true in man; the smart and pain of violated laws, both natural, moral, and spiritual; the yearning voice of affections

straying without purpose and object; the crying want for better spirit food, as shown in the grim record of our insane asylums and the jetsam and flotsam that life casts up on its shores, which we call suicides, criminals, the lost, and other terrible names. Yes, the church has an immense field, and the New Church even now occupies a large and important portion of it. I feel tempted to write "the centre of it"; why should I not? And as she meets the demands made upon her, she and those around her will realize that the Lord is in her midst. "Yea, the Lord thy God in the midst of thee is mighty to save. He will rejoice over thee with joy. He will rest in his love." (ZEPH. iii. 17.) And she will teach men what the angel meant when he said unto Mary that she should call His name Jesus, "for He will save His people from their sins."

3. *Her third duty is to consociate heaven and earth* — to be and to furnish a possibility for the living presence of the Lord upon earth. We live in a grossly materialistic age. Every channel of thought has grown densely hedged with natural things and filled with the sand of sensualism. All the wells which Isaac dug are filled to the top with the sand of the Philistines. And for days and days the army of the Mighty One of Israel stands defied by Goliath of Gath, and there is no David in the ranks to give him battle. And if there be, he totters about in the armor of Saul, trying to walk with buckler and shield, when the all-loving One demands that he should go forth to sink a pebble from the brook deep into the noisome brain of the giant. Thus stand men, attired in the greaves and breastplate of Saul, rusty and hoary in the joints, and of no use for the battle.

Is it not true? Has not the work of the church been faithlessly done? Is not heaven made into an utterly unreal something, a dreamy web, woven from the fancy of theologians? a pap for children, but a mine of incredulity and scorn to an adult? Is there any realism about the thought of heaven as we find it in the average mind around us? Speak of politics, of the bustle and crush of commerce, of the rise and fall of stocks, of the latest crime or casualty, of the

swiftest horse in a race, of the marvels of science, of the most recent and most ingenious invention, and the eye lights up with interest and the conversation is brisk and entertaining. But speak of heaven and of the spiritual world, of spiritual subjects, or of the Lord, and the eye becomes immediately veiled; the lines about the mouth quiver with a strangely hesitant motion; the eyelid droops and there is languid consent; a monosyllable for an answer, and a sigh of relief when you change the subject. Whence this strange anomaly? Speak of the realities of heaven and the hearer droops listless; but speak of the fleeting shadow of earth and its baubles and toys and there is keen interest.

It is an item of experience with every one, this lack of interest, yea, and lack of belief in a reality of heaven. In the deeper inwardness of things the Christian belief of the day in respect to heaven is a fanciful dream, hovering uncertain between the fairy tale of the nursery and the weird unrest of Dante and the unreal phantoms of Milton; but there is no real belief. People do not believe in heaven, as they believe in the circulation of the blood; they do not think of heaven as they do of the motion of the planets and suns; they do not think of heaven as they do of the reality of the food they eat. And yet the thought of heaven and the presence of heaven is as real as either of these. The love of the angels is actually nearer to us in every and in any sense than the throbbing of our own heart. Heaven should be to us as substantial and as real as our own body, as the food we eat, as the objects we see.

Hence the duty of the church is an obvious one. It lies upon the surface of things. By every means in her power should she meet the peremptory demands of this duty, and tell men of the reality and nearness of heaven. Teach men what heaven and hell are in the office and in the workshop and in the field; that amid the clatter and crash of wheels and belts the thoughts thrive and grow that make heaven or hell; that beneath the figures in the merchant's ledger, beneath the soil which the farmer's plow turns up, in the quiet of the home — where woman's deft fingers weave a dream of love

into tangible shape — over the iron way with the giant horse, under the throbbing of the steamer's engine, in the hush of the study, and in the pandemonium of the exchange, man carries his heaven and hell with him — carries it with him not as he carries his chronometer or cane or umbrella, which he may forget or lose, but as he carries his heart and his shadow. For as his heart leaps in his breast, so doth heaven breathe within him, and as his shadow follows him wherever he goes or stands, so doth hell dog his footsteps.

She must teach men that the angels are as actual as the men and women with whom we speak on earth; that as an unguarded word injures the sensitive heart of a friend, so the same, though unspoken, causes an angel pain; that as a curse brings a smile upon the lip of a profane hearer, so the same, though unspoken, brings a host of shadowy realities of evil in its wake.

She must teach men that while they handle natural factors, they are obtaining spiritual results; that as men plot for the attainment of wealth and luxury and ease, they are upbuilding — apart and aside from the natural results — spiritual realities which outlast the grave, aye, and outlast all time, either for good or ill.

How joyously the scientific world greeted the experiments of Helmholtz when he first brought out his theory of the "over-tones"; when he first taught, that as we strike a note on piano or harp or guitar, and listen carefully to that note, by means of delicate instruments we will find that other notes sound with it. When I strike a *c*, the third and the fifth and the eighth and another third and another fifth and finally a seventh sound with it. They are delicate shades of sound, differing from the fundamental tone in pitch and even in nature, yet entering into the composition of the sound. So, too, in the natural life. We touch a spring, and call it business or routine or labor or "shop" or office or housework or drudgery or art or science, and as we touch it, there is a succession of sounds rising higher and higher upon the scale of being — quivering and pulsating into the heart of hearts, each differing in nature from the original note, yet entering

into its composition. And this is heaven. The inward realism of life, synchronous and in wonderful correspondential harmony with the fundamental tone of earth life, yet inestimably sweeter and purer and nobler and more human.

Hence the church should teach of heaven — for heaven and the church are one:

> There is an universal correspondence of heaven with the church, or of the angels of heaven with the members of the church; by this correspondence heaven forms a one with the church. (A. E. 90.)
>
> The church on earth is instituted for this single end, that there may be a communication of the . . . human race with heaven, or with the Lord through heaven; for without the church there could be no communication, and without such communication the human race would perish. (A. C. 10500.)

And the presence of heaven is a presence as of thought:

> He who brings himself into good affections by truths from the Word, and by a life according to them, has joined to him an angel from heaven; but he who brings himself into evil affections, by confirmations of falsities and by an evil life, has joined to him a spirit from hell. (T. C. R. 380.)
>
> There are two states of thought in man, an external and an internal state: man is in the external state in the natural world; in the internal state in the spiritual world. These states with the good are united, but not with the wicked. (L. J. Con. 39.)

With infinite care, with tender solicitude the All-Father has prepared a way for Himself in the hearts of His children. He has reached down into the life of the teeming, busy world, and has fulfilled "the time of the end." He has prepared a way for the reception of this true thought of heaven by breaking "the bars of iron in sunder." He has taken away the galling yoke of "thoughtless obedience." He has made men more free to think:

> Henceforth the man of the church will be in a more free state of thinking on matters of faith, that is, on spiritual things which relate to heaven, because spiritual liberty has been restored to him. (L. J. 73.)

And by this means within and beneath the very doubt of heaven, which we find in the mind of every independent thinker, there slumbers the very possibility of instruction in the truth.

As to the means which the Lord has given into the hands of His church for the accomplishment of this purpose, they have one name and that name is "the Word." For the church is man's spiritual home. The sweetest associations, the firmest ties, the most inviolable and most sacred trusts gather about the home. In every tongue and by every pen has the wonderful power of the home been sung. Let man wander where he will, let him roam wheresoever his spirit of adventure or of passion may lead him, there will be in his inmost heart one small spot of sacred virgin soil, upon which flourish the tenderest sprays of memory, about which cluster the dreams and joys of childhood, and that spot is — home. So the church is to the spirit of man. And what the home is as a dispenser of daily wants, of food and shelter and protection and love, that the church is, and her table and storehouse is the Word. A feast of good things, a feast of fat things, fat things full of marrow, of wines on the lees, well refined. Hence the Word is the primary and essential means of conjunction between man and the Lord, and of the association of heaven and earth:

> There can be no conjunction with heaven unless there be somewhere on the earth a church where the Word is, and where by means of it the Lord is known; for the Lord is God of heaven and earth, and without Him there is no salvation. (S. S. 104.)
>
> The Word on our earth, given through heaven from the Lord, is the union of heaven and the world; for which end there is a correspondence of all things contained in the letter of the Word with Divine things in heaven. (E. U. 119.)
>
> Without the Word no one knows anything concerning the Lord, concerning love and faith, concerning redemption, nor concerning the rest of the hidden things of heavenly wisdom; yea, without the Word there would not be a heaven, as without the Word there would not be a church on earth. (De Verbo, 14.)

For as we read the letter, angels read the spirit:

In heaven, the things which are expressed in the literal sense of the Word, are changed into spiritual ideas, since they themselves are spiritual and not natural. (A. E. 30.)

Thus does the duty of the church advance to its fulfilment and thus does the church become the body of heaven, and the individual member a receptacle of God:

Man is a receptacle of God: and a receptacle of God is an image of God: and because God is Love itself and Wisdom itself, man is a receptacle of these; and this receptacle becomes an image of God according as it receives. (T. C. R. 48.)

The Divine order is that man should prepare himself for the reception of God: and as he prepares himself, so God enters into him as into his habitation and house. (T. C. R. 89.)

Vineland, N. J. ADOLPH ROEDER.

AN AUTUMN NOTE.

THE winds are fluting on the corn; the quails
Are piping in the glen, while ebon crows,
Those Africans of air, do call, as flails
Beat time to many melodies. The orchard glows
With fruit of red and gold, and vines their purple globes
Show bursting full with wine, and ripeness all the forest robes
In gorgeous wealth of silk and satin dyes;
And nut trees drop their shining ivory lobes,
As on their leaves the frost, like rich lace lies:
The busy squirrels store for winter's needs,
And south the bottle-throated, wild fowl flies
On sunny lakes to make the foamy heads.
O'er all the mist-eyed mellow autumn sighs
And plays sweet airs upon her frost-toned reeds.

J. M. SCOTT.

AN INQUIRY INTO WHAT IS CALLED CHRISTIAN SCIENCE.

It is said that some persons have a curative power or gift of healing analogous to that possessed and exercised by Christ, by the apostles, and possibly by many members of the apostolic churches and the early Christians generally. The records of the exercise of this miraculous power are not found in relation to events in the centuries following the apostolic times. With the declension of the church from its original purity came the cessation of miraculous healing power.

During many successive centuries, and almost down to our own times, men had neither faith nor science. Their faith had become akin to superstition, and as to their science, it was not yet. There was no science, or if there was something of the astrological order, it too was akin to superstition; that is to say, theory without any basis in reason or observed fact.

But at the present day claims are made by many that they have the gift of healing almost precisely as it was possessed by the apostles. Of course the question should easily be settled by the exhibition of cures, as to the foundation of such claims. It is really a matter of experiment, it may be said. It is, however, not so easy as might be supposed to find evidence of actual cures made, it is claimed, many times, at a distance from the patient benefited. Such cases do not come before one with any frequency, and in fact, may not come at all. Even if instances of cure could be given daily and hourly, the cause might come into doubt if no connection could be established between it and the effect. A practice of healing which could not be rationally referred to an adequate order of causes would not be science, but a blind empiricism.

If the power claimed by the Christian Scientists is in conformity with Divine order, it should be analogous to a mode of operation in the Divine Father.

The idea of God, in proportion to its truth and fulness, is the key to all ideas and to all science, and by the contempla-

tion of this idea, and the deductions one may make from it, one may discover something as to the true theory of "Christian Science" so called.

The fundamental of a true idea of God is that He is infinite love and wisdom in ceaseless operation. From this is unavoidable the conclusion that his life is in the creation and preservation of an infinite and eternal heaven from the human race, in which every individual shall be and is in the Divine image and likeness, in greater or less degree, so that the life of each is in the carrying out into ultimates of the Divine love and wisdom in the finite forms of charity and faith. Each individual in the infinitely growing heavens lives finitely the Divine life. As the Lord is the never-ceasing providence for the creation and preservation of men in Divine forms, so is every individual in whom the Divine life is also a providence; he is also in the ceaseless effort to bless and serve his fellows, and so carry into ultimates the Divine life with men.

In the world, too, wherever is found a man who is come into the Divine order, there is one whose life is in the service of charity and faith. He, too, is a providence. It is an inseparable characteristic of the Divine love that it seeks to become the life of men, and in becoming the life of men it still seeks to extend its dominion. In short the life of God is in the constant effort to become the life of the creations emanating from Him. The descent of the Divine is the order of creation and preservation.

The ceaseless and measureless emanations of the Divine love and wisdom have been well compared to the heat and light of the Sun in our solar system, which never cease to go forth equally day or night, summer or winter, and whose healing beams fall on any object when obstructions do not exist, and as it were press for admittance.

The beams of the Sun of heaven, like those of our natural sun, ever go forth, but go forth as one; they go forth not only to create but to preserve. Wherever they build up, they are able also to repair.

As is the life of the Lord, such is also the life of every one in Him. The Lord gives to every one as much of love and

wisdom as he can receive, gives in fact all that he has, only finitely in accordance with man's capacity for reception, everything that He Himself has. He lives and can only live for this purpose. He gives also of His power in the degree in which the Divine love and wisdom are received.

The power to influence for good without interference with freedom is, it is to be presumed, a part of the heritage of the sons of God. But this power can be exerted only in an orderly manner, which limits its exercise to opportunities that may be infrequent. Conditions may be wanting. The operation and reach of Divine Providence are thus limited; so that there are laws of permission, which must operate rather than that life should be destroyed with liberty. That which limits the action of Divine Providence limits also human providence, which aims to ultimate that which is Divine.

In all this we conclude that the man who is in the Divine life lends himself to the ultimation of that life. He loves the life of charity and faith. He desires to extend the dominion of these throughout his own affections and thoughts and beyond himself into the minds and hearts of others till they too become sons of God. But he knows he has no power and that he would have no right to rule even if he could. He can legitimately influence his neighbor only by presenting truth to be received through the understanding, and to be voluntarily carried into the life. Human providence as well as Divine Providence can operate only within certain limits, and sometimes these limits are very narrow indeed.

The limitations of providence in spiritual matters being so complete, spiritual healing being that which the Lord's Providence has for its object, may it not have come into doubt that there is wisdom in attempting to heal physical disorders in ultimates while their spiritual counterparts and causes remain? Should we not doubt the wisdom of removing external evils and suffering while the internal evils and falses of which they are the representatives remain undisturbed?

So long as the Christian Scientist aims at the removal of disease by first removing its spiritual cause, I can walk and run, perhaps fly, with him. There should be no doubt that

he who is as to affection and thought constantly in the Divine order will be also in the Divine life into which no death or disease can come. This Divine life will with him descend into ultimates. He will be free from every suspicion of disease. Being in the Divine life as to both *Alpha* and *Omega*, there will be in him no place for any deadly thing, or if he should drink any deadly thing it will not hurt him. But as his life is spiritual so is his work. His aim, as is that of the Lord Whose life he lives, is the removal of the evils in the spiritual man, as being immeasurably more to be dreaded than the symptoms of natural disorder, which he trusts will cease to show itself when the interior evils which it represents have ceased to exist.

I am inclined to think, therefore, that our efforts should be directed to the removal of spiritual evils — first of those in ourselves, and next of those in our friends and neighbors — trusting that this course is the shortest toward the removal of all evils, mundane and supramundane.

But the Christian Scientist says, "This is not enough!" Disease in innumerable forms exists, and two great schools of medicine, with colleges and professors and vast libraries of medical works, have grown up and are still growing, having for their object the repression of disease, which nevertheless is not repressed, and for the most part is not even understood. The practice of medicine is largely empirical, and is very far from being a science. There has been, however, progress in this: the medicines and foul remedies, in which our ancestors were required to trust, have been almost wholly thrown aside, and of the more modern remedies, even, some are rarely used. Many practitioners prescribe to satisfy the patients that something is being done for them. "Nature," as it is called, "is left to itself as much as possible."

So say the Christian Scientists, and not without reason; but they go a great deal further and teach that all diseases may be overcome or banished by a treatment wholly spiritual or at least mental — that is by an influence exerted upon the patient originating in and emanating from the mind of some student and practitioner of Christian Science who may be in

the immediate presence of the patient or in some remote city or country. Many instances are given of such cures having been effected, and absolutely without the use of any of the ordinary means or measures, but solely as the result of mental treatment or influence; all of which is out of the experience of most of us. It seems as incredible that I should be able to check a raging fever by willing such a check, as it would be to bid a fifty-pound weight to rise to the level of my table and remain there at rest. Yet are there many who assert that both these acts have been accomplished. Ponderous bodies have been in the presence of credible witnesses moved without visible agency; and much testimony goes to establish the fact of miraculous healing in our day. This is admitted even by incredulous medical men, who however account, or attempt to account, for the phenomena in a natural way.

A very curious and unquestionable fact is that mind does influence mind, sometimes, in an extraordinary way, as in what is called hypnotism. This the regular faculty admit as a phenomenon that cannot be disputed with success, and in making this admission leave it to be believed that if mind can operate on mind to the extent seen in hypnotism, controlling not only actions of muscles of the body but of the thoughts and affections, there may be developed with some persons a power somewhat similar and not more wonderful in the healing of disease.

Evidently it is very desirable that such abnormal power should be given only to those who will use it for good, and for healing not creating disease. It is to be hoped that if there is to be developed a "science" in all this, it will be Christian not only in name but in any fact. If any such special power is to be given to some, it is eminently desirable that they should be chosen from among those who are in the life Divine.

But though I have not this power of healing going forth from me, I would not say that others may not have it as a gift, as had some in apostolic times. There is a curious illustration of the power occasionally with some persons of a peculiar organization or special gift, which would require only a certain modification to become the gift of healing. This illus-

tration is in hypnotism, according to which certain persons, in an especial degree susceptible to the influence of some other exceptional minds, become the slaves temporarily of the minds assuming to operate upon them. When this can be done in an inferior degree, we should be unwilling to deny that similar powers, and these greatly extended, may not sooner or later be possessed and exhibited. In fact, miraculous powers, such as are told of in ancient history and in fable, should not be excluded from among the possibilities of modern times. Swedenborg says of these:

> In ancient times many kinds of infernal arts called magic were practised, of which some are enumerated in the Word. (DEUT. xviii. 9–11.) There were also enchantments among them, whereby they induced affections and pleasures which another could not resist. This was affected by sounds and secret voices, which they either produced or murmured, and which by analogous correspondences had communication with the will of another, and excited his affection and fascinated him to will, think, and act in a certain manner and not otherwise. Such enchantments indeed the prophets had a knowledge of, and also practised, and excited good affections, hearing, and obedience by them. (A. E. 590.)

But though all this is possible, it is not orderly. Ideas and beliefs impressed in this way are not received through the understanding, and the liberty which is an essential of the human is for the time taken away. It was therefore forbidden in the letter of the Word to practise these magical arts. See DEUT. xviii. 9–11, where it is said of some of the "nations" that "because of these abominations the Lord thy God doth drive them out from before thee."

The doctrine of spheres might throw some light on the power to heal. A sphere surrounds every one whether he be in good or evil, and it may be one of much power, or it may be feeble and easily withstood, or even overwhelmed. One in whom the Divine life is supreme and in great power, may establish a kind of dominion over a weaker mind and of course for good in every degree; but I question if it is ever orderly to influence any one even for good except through the understanding.

New York. BENJ. G. SMITH.

LOOKING TO THE LORD.

When over thy pathway the sunlight lies golden,
When a sky like to violets stretches above;
And these are but types of some cherished affection,
Enfolding thy life with its radiant love;
Think then of our Lord, let all the sweet picture
Of His life among mortals arise to the view,
And seeing Him thus in His human relations,
Seek thou to be like Him, as tender and true.

And if, in the round of life's various uses,
The duties of teacher are nearest thy side,
Look then to the Master for daily instruction,
And make His example thine unfailing guide;
For surely thy teaching will never prove useless,
If grounded and fixed on the truths of His Word,
And the best of all teachers themselves are but learners,
In the day-to-day, wide-reaching school of the Lord.

When hearts throb with anguish, and sad eyes are weeping,
And those thou would'st help are nigh crushed with their woe,
When feet that have strayed from the pure path of virtue,
Creep back from the ways of wrong, sin-stained and slow, —
If weary with struggling, they look to thee, helpless,
With out-reaching hands, craving mutely for aid,
Then, seeing in Jesus the Friend of the friendless,
Go forth in His name to work, strong, undismayed.

The Friend true and changeless — the Teacher all wisdom —
The purest Philanthropist, tireless and strong,
The one Lord, Divine in His love-prompted mission,
The Word once made flesh, and the shield from all wrong:
Sweet story of Jesus — from Bethlehem's manger,
To Gethsemane's hour in death-shadowed vale,
Each line is so rich in its heavenly glory,
That mere earthly beauty grows lifeless and pale.

Sweet story of Jesus, fresh gilded with brightness
As our Lord's second coming sheds light o'er each page;

And we feel we are blessed beyond human comparing
In learning the truths that make this a new age.
With pity how tender He girded around Him
Humanity's robes when He walked among men;
Now clad in the kingship and oneness of Godhood,
To the hearts who receive Him, He cometh again.

ANNIE M. L. CLARK.

SPIRITUAL BONDAGE.

THE Ten Commandments that were given to the Israelites from Mount Sinai, commence with the significant announcement, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." (EXOD. xx. 2.) And this fact is many times reiterated to that people as an important thing that the children of Israel were to ever keep in view; and it was put in the beginning of the Commandments that it might ever be the first thing in their thought in all their subsequent journeyings.

Even before they had received the law from Mount Sinai, Moses said to the people, "Remember this day in which ye came forth out of Egypt, from the house of bondage, because by strength of hand Jehovah brought you forth thence." (EXOD. xiii. 3.)

The Passover itself was to be kept as a remembrancer of the day that they came forth out of Egypt. And when they should be, in subsequent years, introduced into the land of Canaan, they were enjoined to still keep the Passover from year to year, as a memorial of their deliverance by Jehovah from Egyptian bondage.

And it shall be to thee for a sign upon thine hand, and for a memorial between thine eyes, to the intent that the law of Jehovah may be in thy mouth, because with a strong hand Jehovah brought thee forth out of Egypt. (EXOD. xiii. 9.)

Thus the Lord spake to the children of Israel, whom He had just delivered from natural bondage in Egypt, but really He speaks more forcibly to His spiritual church of today, in

these commands and injunctions, than He spake in those days to the natural-minded Israelite; for the commands in their spiritual import are much more important and binding to us than they were to the Israelite and Jew in their natural sense. And the deliverance which the Lord has more recently effected of His spiritual church from spiritual bondage in spiritual Egypt, is as much more important as spiritual things in general are more important than natural.

The children of Israel were a representative people, as were all their ancestry from Abraham. The place that Abram was called to leave, the land that was promised him, the journey that he and his posterity performed, the various places and countries that they were in or travelled through in all that long journey, the time that it took to perform the journey, were each and all representative.

Taking the journey as a whole from the call of Abram to the final introduction of the children of Israel by Joshua into the land of Canaan, it is representative of the spiritual journey of each regenerating man who is progressing from a corporeal and selfish life to an interior and heavenly life. It is also representative of the regenerating church as a whole.

But the journey of the Israelites was divided into three periods or epochs. From the call of Abram to Moses was its first period, from Moses to Joshua was its second period, and their introduction by Joshua into Canaan was its third period; and each of these epochs has its own representative spiritual characteristics as applied to the individual man, or to the church as a whole. (Coronis, 49, 50.)

Israel's journey down into Egypt, and his reception there by the Pharaoh then King of Egypt, is representative of man's progression from corporeal life to a state of the acquisition of celestial and spiritual knowledges, which are essential for the spiritual man to be in possession of, before he can arrive at a full state of regeneration. The Lord, when an infant, was providentially taken down into Egypt that He might represent the acquisition of such knowledges. And Abram, when a famine prevailed in Canaan, journeyed down into Egypt to sojourn there.

The scientifics which Egypt was in possession of, and which Egypt represented, were the intellectual knowledges of correspondences that were the distinguishing light of the Ancient Church. Those intellectual knowledges were loved and cultivated by the Egyptians as their chief science, previous to and at the time that Joseph was sold into Egypt. Hence the good signification of Egypt. And Joseph represented the celestial of the spiritual degree in the natural; hence the friendship that existed between Pharaoh King of Egypt and Joseph.

As long as the Pharaohs, or Kings of Egypt, and their people loved and respected the Israelite, Egypt, with respect to its spiritual significance, had a good signification; but when, in process of time, kings, or Pharaohs, arose that knew not Joseph, the good of the spiritual in the natural, and that oppressed and enslaved the Israelite, then its signification was changed, and Egypt signified the evil and the false.

Let us apply this principle to the church, or the regenerating man. Just as long as the church, or the man of the church, loves and acquires knowledges of celestial and spiritual things for the sake of understanding and building up the principles and life of the Lord's church, so long are such knowledges of use to the church, or the man of the church, and signify to it, or to him, the good and true; but when such knowledges are acquired and loved for any other end than the building up of the Lord's kingdom, then such knowledges become the evil and the false to such church or individual man; and it becomes necessary that that church, or the man of that church, should be delivered from the bondage of such Egypt.

As said just above, our Lord, when an infant, was providentially taken down into Egypt, that he might represent the acquisition of knowledges; but He also came up out of Egypt into the land of Israel.

Abram, also, who was driven by a famine down into Egypt to sojourn there, came up out of Egypt enriched, and went up into the promised land.

Jacob, who represents the spiritual in the natural degree

of life, was driven by a famine into Egypt, but he never came up out of Egypt alive. He died in Egypt, and his twelve sons, who represented all the goods and truths of the Israelitish Church, stayed in Egypt till they were delivered by Jehovah, through the hand of Moses, four hundred and thirty years after the sojourn of Abram in that land.

We think that the Word, the doctrines, and the science of correspondence teach that this first period or epoch of the Israelitish Church has corresponding spiritual ideas in it which directly refer to the first Christian Church ; the call of Abram, and his position in the Israelitish era, refer to the birth and life of the Lord as a Divine Man in the first Christian Church ; the begetting of Isaac, with his teaching and position in Israel, to the spiritual rational truths of the four Gospels, and the apostolic writings in the primitive days of the first Christian Church ; Jacob in his wanderings, and his afflictions in Egypt, to the spiritual things of the Lord, in the natural-minded men of the Christian Church, going down into scientifics or the natural knowledges of things for containing vessels for the abundant goods and truths of that spiritual church ; Jacob sojourning in Egypt, to its instructions in the various scientific knowledges that have so enriched the thought and life of that church ; his not coming up out of Egypt, to this church not receding from scientifics, but trying to get at the celestial things of faith by means of the scientific principle.

The first Christian Church started on a spiritual pilgrimage, expecting by and by to reach the spiritual Canaan, just as the natural Israelite started on his natural pilgrimage expecting to reach and possess the natural Canaan. This church was inspired by the promises made to it by the Lord in the New-Testament writings, as the Israelite was inspired by the Old-Testament promises.

This church in its primitive days was enriched with true doctrine, and worshipped the Lord alone. The Israelitish Church was especially blessed by Jehovah previous to the famine that drove Jacob and his posterity down into Egypt.

The primitive church, at the time of the Nicene Council,

separated faith from charity, and made faith alone saving, and divided the God-head into three. The Israelitish Church, after it settled in Egypt, falsified the scientifics of the church by making faith primary and charity secondary; hence it inverted the true order, and changed scientifics into magic, and forgot the God of their fathers.

The first Christian Church after the time of the Nicene Council and the days of Athanasius, gradually declined until it brought about the epoch called the dark ages. The Israelites in Egypt were strangers in a strange land, and were sorely oppressed by the Egyptians.

We will here give two quotations from the doctrines, one to show what going down into Egypt signifies, and the other showing its necessity:

In the Word throughout, we read of going up and going down, in speaking of going from one place to another, but because going up is predicated of going towards interior or superior things, and going down of going towards exterior or inferior things, that is, because going up is predicated of going towards spiritual and celestial things, for these are interior, and are also believed to be superior, and going down is predicated of going towards natural and terrestrial things, for these are exterior, and are also to appearance inferior — hence, not only here, but also elsewhere in the Word throughout, we read of going down from the land of Canaan to Egypt, and of going up from Egypt to the land of Canaan; for the land of Canaan signifies the celestial, and Egypt the natural; for the land of Canaan in the representative sense is the celestial kingdom, consequently celestial and spiritual goods and truths, which are also interior with the man who is a kingdom of the Lord, whereas Egypt in the representative sense is the natural kingdom, consequently the goods and truths of the external church, and which for the most part are scientifics. (A. C. 5406.)

To sojourn in the land are we come signifies to seek life in scientifics; thus to come to sojourn, denotes to seek life in the land of Egypt, where the scientific principle is, and thus denotes the scientific itself. . . . As to the life of truth being in scientifics, or truths seeking their life in scientifics, it is to be noted that all things in the spiritual world, and hence all things in the natural, seek some ulterior end, in which they may be, and become an

operative cause in effect, in order that they may continually produce something; this ulterior end is as it were a body; and that which seeks to be in it, is as it were a soul; this tendency ceases only in the ultimates of nature where things inert have place. In the natural world this appears from everything contained in it; and in the spiritual world from this, that good seeks to live in truths, truths to live in scientifics, scientifics in the things of sense, and the things of sense in the world. Specially as to truths in scientifics, it is to be noted that interior truths may indeed be insinuated into scientifics, but they have no life therein until good be in them; in good there is life, and in truths from good; good is like a soul to truths, and through truths to scientifics, which are like a body. In a word, charity toward the neighbor vivifies and animates faith, and through faith scientifics which are of the natural mind. There are but few at this day who know that truths and scientifics are distinct from each other, because but few are in the truths of faith, derived from charity; and the truths of faith in which there is not charity are nothing else but scientifics, for they are in the memory merely like the other things that are there; but when the truths of faith are grounded in charity, or when charity is in them, they perceptibly distinguish themselves from scientifics, and occasionally elevate themselves from scientifics, and then they view scientifics beneath them. (A. C. 6077.)

Thus from the doctrines we can see why the Israelitish Church or people had to go down into Egypt, that is, that they might represent the descent of the spiritual church down into the scientific principle, or the descent of spiritual and celestial truth down into scientifics, or into the scientific principle. And we can see why Jacob, who represented spiritual truth in the natural degree, died in Egypt, that is, that he might represent "new life in the goods and truths of the inferior natural principle, which are represented by his twelve sons and tribes." (A. C. 6464.)

When the spiritual church in its descent passes down through the celestial, spiritual, and natural degrees into the goods and truths of the inferior natural degree, then it becomes the church in the ultimate degree of life, signified by the twelve sons and tribes of Israel in Egypt. In this case, not only has the church descended into its lowest degree,

but it is also in its lowest state. If it multiplies goods and truths in this Egypt state, scientifics are its containing vessels, which is signified by the prolific increase of the children of Israel in Egypt. But if the church separates faith from charity, and makes faith alone all-sufficient for salvation, as the first Christian Church has done, then goods and truths are not multiplied in it, and its scientifics are not containing vessels, for it has no goods and truths in it. This is represented by the Egyptians oppressing and putting in bondage the Israelites.

The primary importance of faith in the decline of the first Christian Church is fully represented by the blessing that Jacob bestowed on Joseph's two sons, Manasseh and Ephraim. Ephraim was the youngest, yet Jacob put his right hand upon him instead of Manasseh, who was the eldest, and entitled to the first blessing.

Further, we can see why Joseph also died in Egypt. Joseph in Egypt represented the good of the spiritual in the natural, or the good of charity in the natural, or the celestial of the spiritual in the natural. His death there represented the ultimate extinction of charity in the first Christian Church, when charity and works were both excluded, or, as not contributing anything to regeneration; in which case all their knowledges of celestial and spiritual things were mere scientifics without any life.

This brings us to about the end of what we wish to say upon the events of the first epoch, of the Israelitish journey and its spiritual significance, as it bears upon the first Christian Church; so after noting one more point with regard to its spiritual significance as a whole, we will take up the journey at about the beginning of the second period, and see what parallels we can find bearing directly upon the New Church.

Jacob in his dream saw a ladder set up, reaching from earth to heaven, and the angels of God ascending and descending upon it. This ladder was, or is, a way of truths that lead from the lowest state of life, where there are any remains of heavenly truth and good stored up, to the primary, or first

beginning of the bestowal of remains. Or it is a way of truths that lead from the natural Egypt state or principle of the mind up to the celestial or Canaan state. The Egypt state of the mind is the earth where the ladder rests, and the Canaan state is where the top of the ladder is. The angels that were ascending were the innocent remains of heavenly affection that were stored away among the scientifics in the natural mind, going back up to the celestial regions. The angels that were descending were the Divine influences coming down from the Lord through the heavens by means of celestial, spiritual, and natural truths, till they reached the degenerate condition in which man was at about the time of the last judgment.

Jacob's ladder, with its angels ascending and descending, signfies the process of regeneration that takes place after all the degrees of the mind have been opened up to Divine and heavenly truths, because regeneration, so far as man's part in it is concerned, must begin down on the lowest plane first, and pass up till it reaches the higher.

Now let us enter upon the analogy between the deliverance of the Israelite from Egypt and that of the Christian at the last judgment, which will bring us into the second epoch of each. Hosea said, "When Israel was a child then I loved him, and called my son out of Egypt." In its natural sense, he meant Israel, but in a spiritual sense the Lord when an infant was meant, and in a still higher sense the glorification of the humanity of the Lord is meant; and as applied to the man of the church, or the church as a whole, that one which is based upon the glorified human is meant, which certainly is the New Church.

Moses was the servant of the Lord who delivered the Israelites. Moses signifies the Word; and it is the Word that will deliver the Christian Israelite. Pharaoh, King of Egypt, did not know the God of the Hebrews. All those that are principled in the faith of the consummated church which is spiritual Egypt, do not know who God is.

Similar to the natural plagues that were visited by Jehovah upon Pharaoh that he might let the children of Israel go,

were those that visited the consummated church as described in the Revelation.

The effect of the plagues upon Pharaoh and the Egyptians as a means of subduing the hold that he as King of Egypt had upon the Israelites, fully symbolizes the preparation that took place in the spiritual world for the last judgment. And the preparation for the very last plague, and the plague itself, namely, the destruction of the firstborn of Pharaoh and the Egyptians, symbolizes the utter consummation of that church, in the sense that all its goods and truths were taken from it, and transferred to the spiritual church, which must be the Lord's New Church, which was symbolized by the Israelites borrowing of the Egyptians their gold and silver just before the night of their departure out of Egypt.

The judgment itself of that church is symbolized by the destruction of Pharaoh and his hosts in the waters of the Red Sea. In A. C. 8038–9 we find the contents of the thirteenth chapter of Exodus spoken of in this way:

The subject treated of in this chapter in the internal sense is faith in the Lord and the perpetual remembrance that by Him they had been liberated from damnation; faith in the Lord is signified by the sanctification of the firstborn; and the perpetual remembrance of the liberation by the Lord (is signified) by the celebration of the Passover. In what follows in this chapter, and afterwards, the subject is the further preparation of those who were of the spiritual church, and who before the coming of the Lord were detained in the lower earth till they could be introduced into heaven, and that for the sake of this end, they were first safely led through the midst of damnation, and next that they underwent temptations, the Lord being continually present. The leading through the midst of damnation is signified by the passage through the Red Sea; temptations are signified by the life in the wilderness to which they were led; and the presence of the Lord is signified by a pillar of cloud by day and a pillar of fire by night.

And A. R. 845 says of the lower earth:

The place where they were concealed is called the lower earth, which is the next above hell, under the world of spirits, and there by communication with heaven and by conjunction with the Lord

they are in safety ; there are many places of this kind, and there they live cheerfully with one another, and worship the Lord, knowing nothing about hell ; they who are there are at times elevated by the Lord, after a last judgment, into heaven, and when they are elevated those who are meant by the dragon are removed ; it has frequently been permitted me to see them taken up and consociated with the angels of heaven ; this is what is meant in the Word by the graves being opened, and the dead rising again.

We can see then that what took place at the last judgment for those that were to be of the Lord's new heaven, was fully symbolized by the exodus of the children of Israel from Egypt, and their safe deliverance from Pharaoh and his host at the crossing of the Red Sea. And we can also see that the Divine truths that were then made known by the Lord for the sake of His New Church in heaven and on earth, is the very Moses that must lead the woman or church out of the wilderness as the Israelites were led through the wilderness of sin and to the land of Canaan by Moses.

And just here let us note some other parallel facts — natural in the one case, and spiritual in the other. There were with the Israelites no outward laws or ritualistic canons given till after they had been afflicted in Egypt, and had been delivered, and had started on their return journey to Canaan ; but from the call of Abram to the end of the first epoch, that people's hope of Canaan was built upon Jehovah's promises, and it was not directly told them by Jehovah that they would have anything to do to get there, than just to go and possess the land. It was so with the first Christian Church, in regard to the spiritual Canaan ; their hope of the spiritual Canaan rests very much more upon the promises than it does upon keeping the commands and precepts of the Word. But after the Israelites had been for a long time severely oppressed and afflicted by Pharaoh and the Egyptians, so as to feel the cruelty of Egypt, then they could appreciate liberty and the laws of liberty that were given them by Jehovah through the hand of his servant Moses ; and ever after, during that long wilderness journey, when they would think of the terrible bondage in Egypt that they had been delivered from, and

the saving hand of Jehovah, they were constrained in some measure to observe the laws that were given them for their salvation.

So with all those that have been afflicted in spiritual Egypt as individuals, or as a church, and especially the Lord's spiritual church of the present day, which is based upon the glorified human of the Lord — the Son that the Lord loved and called out of Egypt — and which understands what a terrible king they have been delivered from, and what a strong hand the Lord has in the letter of the Word or in the commandments, when the inner sense or the Moses of the Word is ever near to instruct, lead, and deliver. For it is the inner sense of the Word that must deliver from spiritual Egypt, as Moses delivered from natural Egypt, which must instruct in the present wilderness state of society, and lead the church into a celestial state signified by Canaan.

And the woman fled into the wilderness. (Rev. xii. 6.)

By a wilderness, in the Word, is signified: 1. The church devastated, or in which all the truths of the Word are falsified, such as it was among the Jews at the time of the Lord's first advent. . . . 3. A state of temptation in which man is, as it were, without truths, because surrounded by evil spirits, who induce temptations, and then as it were deprive him of truths. (A. R. 546.)

In T. C. R., we learn that at the Lord's first coming there were no Christian heavens formed, because there were then no Christians from which to form the heavens; and that, during that church's time it was not done on account of heresies creeping in, so that in process of time the apostolic doctrine was shaken and torn asunder by these heresies; that these heresies were "The abomination of desolation" that had been prophesied of; that the Lord foresaw these things, and promised that He would come again into the world and accomplish redemption and establish a true Christian Church, and that this second redemption is effected in the same way as the first. Thus we see that if His first coming and the redemption that He then effected is referred to and symbolized in the deliverance of Israel from Egyptian bondage, that that event also symbolizes the redemption that He effected at His

second coming, for "this second redemption is effected in the same way as the first." During all the age, then, of the first Christian Church there were no Christian heavens for influx to come through to the Christians of the first church; but at the second coming, after the redemption took place, the Lord formed new heavens, and from these new heavens is to be formed a "true Christian Church upon earth, as a tabernacle upon earth," that He might dwell with His church upon earth, and be with them their God. This all has its parallel in the two epochs of the Israelitish representative church.

There was no representative of heaven during the first epoch of the Israelitish Church; but after that people had been delivered from Egyptian bondage and had crossed the Red Sea, then the Lord in a miraculous way promulgated the law from heaven, and set up a tabernacle that represented heaven, within which the law was placed, that Jehovah might always be with His people.

And, as stated in the beginning of this paper, the most prominent word, because first in the law, was "I am the Lord thy God Who have brought thee out of the land of Egypt, out of the house of bondage;" and this more especially than anything else was to ever be remembered by them.

In considering this particular clause in its spiritual sense, we, as New-Churchmen, should constantly bear in mind that it means us; for the spiritual Egypt and house of bondage that the Lord has delivered us out of, is as much more a thing with us to be remembered, as the Word with us in its spiritual sense is more to be thought of and kept in view, than it is in its literal sense.

Every individual that has been in the faith of the consummated church, and has come out of it and received the faith of the New Church, has been brought out of Egypt and the house of bondage, and though he be as yet only in the wilderness, still he can rejoice that there is a hope at least that he may eventually reach Canaan, a celestial state in which charity to the neighbor will be established in his heart and life, which is heaven. Egypt, in its evil sense, is the love of self and the world. These are the predominant loves of the natu-

ral man, and from those loves the man of the church must be delivered before he can receive the law of the Lord which is love to God and charity toward the neighbor.

What man of the church does not see and perceive as he comes in contact with society as it now is that he is really in a wilderness, that is, in a state of destitution of truths, and a state in which evils of life are dominant? The sphere that at the present day sways the masses is that which is made up of worldly thoughts and selfish desires, and the New Church has this sphere to meet and contend with from without, and individual evils and falsities from within. These influences are a force that urge the church toward Egypt, while the Lord is urging the church toward Canaan; and between the two forces she is struggling in the wilderness. If she will at all times keep the Lord's injunction to Israel fresh in mind, "I am the Lord thy God, that have brought thee out of the land of Egypt, out of the house of bondage," "the church's slow growth" will be a thing of the past.

Urbana. O. J. N. White.

DEATH.

And what is death? Is it all cold to lie?
The azure veins holding their ruby store,
The marble brow upturned, and never more
To downward frown upon the passer-by,
Who bends too near an over-curious eye?
This is not death; for rustling at the door
The wings of angels trail along the floor,
Sweeping aside the curtains of the sky.
Oh! death lies deeper down than this, — when we
In our foolhardy indolence and sin
Put out God's candle, meant to be
An everlasting light and joy within, —
As the Shekinah from the mercy-seat
Of Zion fled, chased by unhallowed feet.

— *Elizabeth Oakes Smith, in Christian Register.*

THE ENGLISH CONFERENCE.

The Conference which the English brethren held in Radcliffe, Aug. 12 to 17, 1889, was the eighty-second session of that body, and was attended by thirty-one ministers and eighty representatives. On Monday evening Conference opened with a brief religious service, and the members then signed the roll. On the next day Rev. Joseph Deans was made president and Rev. Eli Whitehead secretary, — his seventeenth election.

Mr. Deans, in his address, began by expressing his sense of the honor done him, and his gratitude to Conference for its assistance to him in preparing for the ministry. He said that much depended upon this general body. He was glad that it was congregational in its system. It must have freedom and give freedom. He continued —

> This Conference ought to be a medium for binding together all who accept those fundamental truths — both those united in Christian membership and isolated receivers of the doctrines. Our efforts should be specially turned towards the strengthening of small and struggling societies — that they may realize that the Conference has both a power and a willingness to help them. The strength of the whole should go out to remedy individual weakness, and thus our organizing power would contribute towards extending our borders upon every side, strengthening the stakes and tightening the cords of the Lord's tabernacle with men. We should live in the effort to bear one another's burdens, and so fulfil the law of our Divine Teacher. The Conference has done something, but there yet remains something to be done, by the union of warm hearts, clear heads, and strong hands. With us it is the day of small things — our responsibility is so much the greater; and our honor is so much the greater that we are permitted to labor in the van of the army of the New Church.

Two newly ordained ministers, Rev. Arthur Potter, of London, and Rev. Mark Rowse, of Blackburn, were welcomed. The American visitors, Rev. Jabez Fox and Mr. J. T. Prince, were then introduced and received a cordial welcome. In

replying Mr. Fox gave his best wishes to Conference, and Mr. Prince alluded to the religious needs of Europe. Mr. Fox then read the address from our Convention, which was received with applause and commendatory remarks.

It was decided to hold the next meeting in Kensington, London, and Rev. John Presland, of London, was nominated as president of it. It was decided, after a little discussion, that Rev. Isaiah Tansley, of Liverpool, should preach the sermon.

That evening the Conference sermon was delivered by Rev. Eli Whitehead, whose text was LUKE xxiv. 49, from which he emphasized the duty of holding fast to the church as the best means of helping men. At the conclusion of this service the Communion was received, all meeting together and receiving the bread at once, and the wine in two administrations, so that each one might choose what he would take.

On Wednesday the president for the past year, Rev. Richard Storry, of Heywood, presented his report in print, so that it was easy to take note of its points. From the replies from ministers and leaders who had responded to his circular of questions he presented many valuable thoughts, such as the following:

The progress of the church during the year has been quiet but onward and healthful, both as regards membership and attendance on our public worship. Some societies have made marked progress, and only six ministers speak doubtfully, and three of these are well assured that progress has been made though not appearing in increase of numbers. One reply is suggestive of a common, though not universal feature of New-Church congregations: "Members, large; attendance, small." In a congregation of the Wesleyan or Congregational Church, the congregation is often estimated at two or three times the number of the members; while in the New Church it not unfrequently happens that the congregation is less than the membership. The question of obtaining a strong hold upon the people around us is one well deserving the thoughtful attention of the ministers. We may not expect rapid increase in our congregations; but we may reasonably hope to attract and influence for good a larger number than has yet sought our assemblies.

There is, I believe, a growing impression in the church that our methods of missionary work are capable of improvement. To ascertain how far this idea had taken possession of the minds of the ministers and what were their present thoughts upon the subject I inserted the question, "Can you offer any practical suggestion for extending or improving our missionary work?" One minister writes, "I do not think that suggestions made in this circular are ever attended to, at least I have so observed in past years;" and another says, "Think I could if they would be listened to." These replies show the distrust of our reports and the necessity of increased attention to their contents by the Conference during its session. Other ministers have given suggestive answers, of which the following are examples: "Get introductions for lectures to societies, secular and sacred, already formed." (This plan has been usefully adopted in London and Northampton.) "I consider that the best form of missionary work is the opening of mission-rooms in the neighborhood of existing churches." "That the missionaries should study the writings far more, and preach from that." "Missionary work should be carried on as evangelization, that is, the missioner should take the platform without a chairman, trusting to his mission and the right feeling of the audience to ensure a full hearing; the meeting should be conducted with prayer and scripture reading, and, where possible, with praise. Though inquiry should be encouraged, discussion should on no account be allowed." "I think that we should place our doctrines on the pedestal of social and philanthropic reforms more frequently than we do, and not trust to mere abstract proclamations of doctrine quite so exclusively." "We need greater distinctiveness in our teaching." "We need more system, and this will never be attained until the Conference has a greater number of agents whose business it is to see where work is needed and to arrange it. Most of our missionary failures arise from the happy-go-lucky way of making arrangements, and from work being entrusted to those who have no faculty for organization, or for reaching the outside public." "Close attention to one place instead of attempting several. Careful distribution of tracts, and bright musical services with shorter lectures." "I am strongly in favor of sustaining a capable minister in a likely town for a considerable period, and wish it could be tried." The last citation I shall give is longer. It is given by a leader who has charge of a society, and is given with

self-distrust: "I feel I ought to apologize for the following remarks as being rather more theoretical than practical, yet they spring from my own experience: The character of missionary work clearly depends on the missionaries. These should be trained to the work, classes being held at such times as would enable those who have secular employments to attend. This training should precede any public work. Before they begin any public missionary work they should be inducted into the ministry by a form of ordination or consecration. They would then form a third order of the clergy, having a definite and well-defined standing in the church. Where a missionary is acceptable to a small society, he should be encouraged to attach himself to such society as its minister, of course at the invitation of the society. Experience shows that where this course is adopted societies are better organized and make more rapid progress. In these days it is almost impossible for a missionary to hold his own on occasions of public discussions, etc., without some knowledge of physical science as well as of the languages of the Bible, namely, Hebrew and Greek."

The secretary then reported that there were seventy-three societies having 6,086 members, an increase for the year of 254. If the three new societies requesting admission were received the total increase would be 329.

The treasurer reported the invested funds as amounting to about three hundred thousand dollars.

The Magazine, the Italian Mission, and other matters were reported on.

The National Missionary Institution made a favorable showing of work done. Its working man, Mr. Richard Gunton, well known in America, was made Superintendent of Missions — a new office.

It was decided to make an index of the *Intellectual Repository*.

A lively debate sprang up over a motion of Mr. Storry, who is one of the oldest and, at the same time, of the most progressive ministers, to the effect that the new president go about among the small societies and assist them with his counsel. The resolution was vigorously opposed, but was carried.

A deputation of Friends was welcomed and their address in

favor of international arbitration to settle disputes was listened to with favor.

That evening a *conversazione* was held with addresses by Messrs. Ramage, Storry, Broadfield, Tafel, Fox, Deans, and Lowe.

Thursday was devoted to matters brought forward by the Council and to an extended debate on the Magazine. The remarks of the speakers were expressive of many views as to what could be done to increase its usefulness. It was decided that lighter articles and stories be introduced.

A public meeting was held in the evening to consider the subject, "The New Church; its relation to the religious wants of the age." Mr. Ramage spoke of the Bible as opened anew and thus affording a light upon all questions. Mr. Storry's subject was "The Lord"; Mr. Rogers's, "The Word"; Mr. Wilkins's, "The New Birth"; Mr. Deans's, "The Needs of the Church"; Mr. Fox's "The Incarnation"; Mr. Presland's, "Life Everlasting"; and Mr. O'Mant's, "The Second Advent."

On Friday the societies at Chatham, Norwich, and Ynismeudwy were received, and the ordination of Messrs. Arthur Faraday, H. W. Freeman, and G. Meek were ordered.

A discussion took place over the question as to the propriety of having a layman for President of Conference, but no action was taken.

A motion to commit the Conference to total abstinence from the use of wine was introduced, but was withdrawn. A like disposition was made of a motion in favor of abolishing capital punishment.

That evening the Temperance Society held its annual meeting. The speakers are Messrs. O'Mant, Potter, Orme, Deans, Tansley, Lowe, Ramage, Stonestreet, Barlow, and Fox.

It will be seen by the above notes that the Conference considered many subjects of the first importance, that much business was attended to, and that reports were generally favorable. If the details indicate business, rather than worship, and suggest that it will be well when some subjects now causing much debate shall have been disposed of, leaving the time

more open for spiritual enjoyments, we must remember that the only way is to attend patiently to every matter presenting itself, until brighter days dawn upon the world.

Mr. Fox has sent us a letter in which he says:

I ought to say how cordially the Conference received Mr. Goddard's excellent address and also the Convention's messenger. Indeed these are very hearty people.

LINES COMPOSED IN A THUNDER STORM, MONDAY EVENING, AUG. 4, 1823.

Loud roars the thunder through the darkened air,
And vivid lightnings flash with direful glare;
An unknown light * illumes the northern clouds,
The rest an awful blackness deeply shrouds.

Yet still, though darkness spreads her gloom around,
And thunders roar with hollow, deafening sound,
Though lightnings shoot their arrows through the skies,
Still on Thy mercy, Lord, my soul relies.

Yes, gracious Lord, I see Thy mighty hand,
I hear the thunders roll at Thy command,
The lightning flies where Thou dost bid it go,
At Thy command the rains in torrents flow.

When stormy clouds in tempests roll above,
Where shall a creature hide but in Thy love?
Safe in Thy heavenly love, O, let me lie,
Or in that love Divine, O, let me die.

If I am well prepared, come life, come death;
I 'll gladly live or gladly yield my breath;
With heart resigned I 'll say, Thy will be mine,
O, hold me in Thy hand, for I am Thine.

But still my sinful heart keeps me from Thee;
Yet to Thy stretched-out arms I 'd gladly flee;
O, help me to subdue these inward foes
That keep me from Thine arms where I 'd repose.

Thomas Cushman.

* The light was afterwards found to be that of a distant building set on fire by lightning.

WILLIAM AND LUCY SMITH.

THERE are several reasons for the peculiar interest which attaches to this book * and which makes it one which no thoughtful person will neglect, or read carelessly. There is, first, the charm of William Smith's personality, shrinking from publicity, strong in seeking truth, heroic in self-restraint. Then there is the piquancy and pathos of the style of his wife's memoir, in which extraordinary skill in the use of language is joined with a feminine and even childlike humility. Besides, the reader feels a deeper interest in the religious problem with which they both engaged, putting aside mediæval superstitions, and very slowly coming to discern the God who is just and merciful. But, more than all, is the most unusual blending of life between these two, whose marriage was as near the ideal of "no more twain" as we have seen realized — a marriage perfectly and rationally set forth in our doctrines, but also said to be in these days seldom found.

It would be hard to tell which part of the book is most interesting, all is so skilfully edited from the memoir prepared by Mrs. Smith, and from her letters and those of friends. It is enough to say that the interest nowhere diminishes, because the sense of precious acquaintanceship with the wife increases through her widowhood.

William Smith, born in 1808, was a boy of quiet, cheerful ways, who showed at school keen perceptions. As he said at fourteen, he "got thinking." The death of his father broke off his education and apprenticed him to a lawyer. In the uncongenial tasks of the office — for he was a born philospher and poet — he bore himself without complaint; but, when he had served out his time, and had found that he could not subsist by the practice of law, he took the way of his bent and become a writer for the quarterlies — living solitary in country nooks, thinking over life's problems of every sort, and

* "William and Lucy Smith." Edited by George S. Merriam. Boston: Houghton, Mifflin, & Co. 1889. pp. 666. $2.00.

writing anonymously keen criticisms and essays which attracted attention. He also produced two books, "Thorndale" and "Gravenhurst," in which, on the thread of a story, he strung discussions of serious questions in religion, philosophy, and politics. He had gone on in this way, personally known to a very few who delighted in him, till he was forty-eight years old, when there came to lodge in the same house, for her invalid mother's sake, the Lucy who became his wife.

She was ten years younger, extremely vivacious, of decided literary gifts, most attractive in person, but unmated. The death of her father had also brought discipline to her, obliging her in early womanhood to use her pen, especially in translating German and French works, for the support of her mother and herself. She was fond of society, excelled as a letter writer, and had refused many offers from men who excited in her only respect.

The recluse was at once pleased with the fellow lodger, who indeed dispelled shyness wherever she went. They had a few walks together and spoke their common thoughts. Then the time of her stay ended, and they did not meet for two years. But neither could forget. For five years there was correspondence, brief sojournings in proximity, and a gradual diminishing of the seeming obstacles which, after all, were only pecuniary and which looked serious because he did not know how happily she could use the utmost economy. In 1861, at fifty-three and forty-three, they were married.

They had eleven years of delight, living here and there in rural places, where they worked at desks in the same room, he upon his reviews and a work on "Knowing and Feeling," she upon translating and the like, and walked by the sea and on the hills, always in honeymoon. Neither worried over the small income nor the shabby clothing. If he was a little too shy of company to suit her loving inclusiveness, a little too apt to look in the "picture-books" when he ought to talk, no one misunderstood him or failed to recognize his intellectual power and rare purity of motive. Their married life seemed to reveal not one single defect which had been hidden at first.

Always frail, William Smith died in 1872. Lucy tells us that:

Throughout the day he kept telling me he "was doing well." Once I saw the hands clasped as in a speechless communion with the Unseen, and twice I caught the solemn word "God," uttered in a tone not of appeal or entreaty, but as if the supreme contemplation which had been his life, meant more, revealed more, than ever. When I said to him, "Oh, what a grace of patience God has given you!" he shook his head in silent deprecation. I was quite alone with my love. I got on the bed behind him, the better to prop him in what seemed an easy sleep. His head passed gradually from the pillow to my breast and there rested firmly; the breathing grew gentler and gentler. Never shall I forget the great awe, the brooding presence, with which the room was filled. My heart leaped wildly with a new sensation, but it was not fear. Only it would have seemed profane to utter even my illimitable love, or to call upon his name. Then the sleep grew quite quiet, and I caught a little, little sigh, such as a new-born infant might give in waking.

After the death of William, Lucy remained nearly ten years, and, if we judge from the letters, he was never a moment from her thoughts. But she went here and there, with no morbid feelings, doing good on every hand, with bright looks and words as before, till she was called to join him.

The beloved form was tenderly dressed in the grave clothes that had been kept ready for many years, and wrapped in the white dressing-gown she was wearing the night her husband passed away; the white lace cap she wore that day again covered her head, and over the face, very calm and beautiful, was spread the white lace veil she had worn in the hour that had made her the happiest of wives. Fresh white blossoms from many who had loved her covered the figure from face to feet. It was laid in the grave at Brighton, of which she had said that she thought even her dust would thrill with delight at being so near that of her husband.

The religious questions which arose to these two are those of our day. When they first met, William had ceased to attend church, but he was a doubter only for the sake of

truth. He could not accept the vindictive God. Lucy was then a somewhat rigid Presbyterian, but she soon grew to have the same doubts. They both looked for light and found a ray of it, here and there, in Channing and Beecher and Bushnell and the like. In her eager search, after his death, for clear sight of the future life Lucy read many books, but no one seems to have called her attention to the teachings of the New Church. It is doubtful if she could have taken so long a step as this, but when once she speaks of talking with a "semi-Swedenborgian," we wish that it might have been a real one.

Although the editor has omitted that essential of a valued book, the index, he deserves high praise. An appendix on "Movement of Thought" is excellent. When necessary he has told in a few words the story of which the memoir and letters tell nearly all, but he has wisely used them as far as they would serve him. We deeply regret, however, that the photograph of William Smith's bust is not accompanied by some portrait of his wife.

The sweet lesson of their lives is written upon their common monument in the words, "Love is of God."

Bridgewater, Mass. THEODORE F. WRIGHT.

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—*A. Lincoln.*

Is not money what we make it? Dust in the miser's chests; canker in the proud man's heart; but golden sunbeams, streams of blessing earned by a child's labour, and comforting a parent's heart, or lovingly passed from the rich man's hands into the poor man's homes.—*Mrs. Charles.*

OPEN LETTERS.

OUR ENGLISH BRETHREN.

LONDON, Aug. 7, 1889.

Editor of the New-Jerusalem Magazine: —

THE church in London grows very slowly in numbers. There are thirteen societies, all of which are alive and promise to continue; but some of them are not increasing in numbers or strength, while others are making good progress. As in American cities, business is always pushing residences farther from the centre, and so some congregations are moving away from their places of worship. For this reason, perhaps, the smaller and more suburban congregations are growing more than the others. The society which will show by its report to Conference, this year, the largest growth in numbers is the Walworth Road, which is only three years old, and has been in the Conference but one year, and to which nineteen members were added during the past year. Its earnest and energetic pastor, Rev. A. Potter, is a partner in a secular business, to which he gives close attention; but his zeal and strength enable him to give much attention to his duties as a pastor. He was a Methodist preacher, I believe, and became dissatisfied with the doctrines of the old church, and with a few others commenced an independent society. But learning the doctrines of the New Church, he and some of his co-workers embraced the new faith. They began worship in a retail shop which they changed into a very small chapel, and to which they have added several times, so that they can seat one hundred and fifty. It is a very simple place of worship, in a rather poor but populous neighborhood, on a thronged thoroughfare, and advertises itself by its position. The congregation belong mostly to the working class, and can boast of neither learning nor high social standing. It is of this class the New Church in American cities have not been able to get hold. We need a few — or many — Bro. Potters and Walworth-Road societies in our Atlantic cities. It is from this class that a new dispensation must recruit its members. It was from the poorer class that the first Christian Church drew its converts in Rome and else-

where. And it is from a like class that in modern times the Methodists and other new denominations have obtained numbers and power.

Last week I went down to Chatham to a Monday evening meeting of the New-Church Society there, and after visiting Rochester Cathedral and Castle, and Canterbury Cathedral, went over to Snodland to call on Bro. Goldsack and see his beautiful church. It is not large, though there is ample accommodation for the congregation of one hundred and fifty, but I have never seen a more complete New-Church Temple. And yet Bro. Goldsack is going away because the removal from the town of a wealthy and liberal member of the society will leave it without means for the support of a minister. It is an event greatly to be regretted. This fine temple, lavishly ornamented, will gradually lose its congregation, if it depends upon missionary visits for the conduct of worship, with no resident pastor to attend to the proper pastoral duties, even if it is supplied regularly with an able preacher, which can hardly be expected. The contrast between Walworth Road and Snodland strikes me suggestively and not pleasantly.

It is my present intention to spend the winter here; and go to Rome in the spring, and to Switzerland on my way back from Italy. I am very well — preaching somewhere every Sunday and engaged for every Sunday till October, with requests for time beyond — sight-seeing in the meanwhile, and making acquaintance with New-Church folks, all of which I like, but the climate I do not.

Affectionately your brother,

JABEZ FOX.

THE DIVINE ATTRIBUTES; AND MAN'S FACULTIES — ACTUAL AND POTENTIAL IN THEIR OPERATION UPON MATTER.

PHILADELPHIA, Sept. 3, 1889.

Editor of the New-Jerusalem Magazine: —

THE letter of "A. L. M." in September number of MAGAZINE, consisting mainly of questions to which answers are apparently looked for, makes a general reply somewhat of a duty.

"A. L. M." will please note that the idea of man's coöperation with God in regard to the existence of matter is not identical with the fact of his coöperation in regard to his own development. From "the first creation" God has, independently of human coöperation, exercised absolute or unlimited power over matter in the susten-

tation of every atom existing in space; and the finite creature can never coöperate with coïnfinite power in the upholding of the celestial and spiritual universes, which all have their resting-place on matter. Man's at-one-ment with God does not mean his participation in the Divine attributes; but it is evident, that although "A. L. M.'s" letter would seem to maintain that it does, its writer has too much good sense to mean it. By "the absolute and infinite power of spirit over matter" was meant that matter is moved or actuated solely by spirit, which of course is true. And by man's unlimited "coöperation with the Divine omnipotence" is simply meant that the constantly regenerating man will ultimately so far "control the natural elements which now control him" that we will have a perfect heaven on earth, peopled by men who are truly images and likenesses of God. What "A. L. M." means is perfectly sound and correct; only the good lady, in participating in discussion, characteristically puts forth arguments and interrogatories before which a man's dialectic becomes utterly helpless, such as virtually asking if we can, or dare, say that the limited, whilst constantly progressing towards the illimitable, will never get there?

WM. DENOVAN.

THE TRUTH OF SCRIPTURE.

Editor of the New-Jerusalem Magazine: —

I DESIRE to change your expression in connection with my belief, from "the denial of the literal truth of Scripture," to "a firm belief in the literal truth of Scripture"; although this literal truth takes a different form in my mind from that which is now generally acknowledged. This is an *elevation* of the literal truth which is far from being a *denial* of it, as it may appear to you. No New-Churchman denies the Divine words of the creation in Genesis, although to the Old-Churchman this may appear so.

I expect it of you to make this change as you have had the privlege of presenting your own views of my spiritual position to the readers of the MAGAZINE.

Swedenborg has said that "the sense of the letter appears from the inmosts." And this is my belief. The literal truth is thus glorified, and becomes one with the Divine Author. If a rationalist is one who trusts solely in the "Divine Natural sense" of the Word of God — which Swedenborg calls the letter — as the form of the spiritual, I am happy to be named as one "unconsciously influenced by rationalism."

I shall request no further favor of you than that of publishing this note; for then each side will have been presented, which I believe should be the courteous rule among the New-Church followers of the Lord.

Truly yours,

M. B. Horton.

SWEDENBORG STUDIES.

QUOTATIONS FROM THE WORD. — II.

With respect to the guidance given us by the Lord in the writings of the church as to the translation of the Word, men may make either a rational use of it, or an irrational one. We have in our last number exposed one of the irrational uses which is attempted to be made of the spiritual revelation given us, namely, to correct from it the original Greek and Hebrew text. This we have shown to be as absurd as it is uncalled for, since the Heavenly Doctrines teach us that the Word in the letter has been preserved by the Divine Providence unmutilated even as to every word and every letter in the original text. We have also shown by several examples that it is impossible to construct any Hebrew or Greek text which would agree with all the various readings of the Word as found in the Writings, even if any one were fanatic enough to attempt this.

Another irrational use of this spiritual revelation with respect to a new translation of the Word is the acceptance of peculiarities of translation found in the writings which have no basis in the original text, and for which no reason is given in the development of the spiritual sense as revealed to the church. An example of such deviation from the Hebrew text we find in the very first verse of Genesis. The Hebrew (different from the Greek) has no singular form for heaven; therefore, everywhere in the Old Testament we find not "heaven," but "heavens." "In the beginning God created the heavens and the earth." Swedenborg translates with Schmidius in verses 7, 8, and 9, "heaven" (*coelum*). But in verses 14, 15,

17, 20, 26, 28, and 30, he uses the plural "heavens." So also in chapters two and six, returning to the singular in chapter seven up to verse 23, where we again find the plural. Swedenborg has nowhere given any reason for this — perhaps unconscious — variation; but those who believe in the (imaginary) verbal inspiration and verbal infallibility of the Latin text, would scrupulously follow all these peculiarities, and view as something akin to sacrilege any deviation from the Latin text while they view with the greatest indifference the deviations from the original Hebrew and Greek, although this as to every jot and tittle has been given by direct dictation from the Lord, and carefully preserved as to every particular by the Divine Providence.

If these variations were merely confined to differences of the singular and plural where we (as yet at least) see no difference in the internal sense, we might regard these vagaries as not deserving of serious attention. If the principle is however adhered to that the original letter is not to have any weight on its plane, in comparison with doctrinal statements where the particulars of the letter are not under consideration, it is easy to see that in a translation made on this principle, there will of necessity be numberless variations from the original text not only useless, but in many cases mischievous.

In the second verse we find an example of a variation which might seem at first view to have in it a doctrinal significance. It is the translation of the word *choshekh*, "darkness," with the Latin *caligo*, "thick darkness." This word is one of those which forms a marriage couplet with another word *oh'phel*, or *ahphel* (sometimes with *arahphel'*), "thick darkness," or "gross darkness," "darkness" referring to the understanding, "thick darkness" to the will. Concerning this we read:

> In the Word darkness (*tenebræ*) signifies falsities, but thick darkness (*caligo*) signifies evils. . . . It is darkness when falsity prevails instead of truth, and it is thick darkness when evil prevails instead of good, or what is the same thing when hatred reigns instead of charity.

A number of passages are then adduced in each of which

choshekh is translated "darkness," and *oh'phel* and *araphel'* with "thick darkness." (See A. C. 1860.)

Again we read:

> In the Word throughout mention is made of darkness (*tenebræ*) and also at the same time of thick darkness (*caligo*), and in such passages darkness is predicated of the false and thick darkness of evil together with it; but the term (H. *oh'phel*) by which thick darkness is expressed in this verse, signifies thickest darkness, by which in the internal sense are signified such falses as flow forth from evil. (A. C. 7711.)

This statement is followed by a list of passages, in every one of which the Hebrew *choh'shekh* is rendered with "darkness" (Latin *tenebræ*), and the Hebrew *oh'phel* by "thick darkness" (Latin *caligo*).

A much more extensive list is found in A. R. 413; in every case in this list also, the Hebrew *choh'shekh* is rendered with "darkness" (*tenebræ*), and the Hebrew words *oh'phel* and *arahphel'* with "thick darkness." These passages are explained at greater length in A. E. 526 where "darkness" and "thick darkness" are still farther distinguished. (See also A. C. 1839.)

From these passages of the writings we see that the Hebrew *choh'shekh*, and the Hebrew *oh'phel* and *arahphel'* are clearly distinguished in the writings, and the former is distinctly identified with "darkness" (Latin *tenebræ*), and the latter with "thick darkness" (Latin *caligo*). The question will then arise in this as in the many other similar cases where distinctions have been thus plainly and fully laid down, What should we do in the few cases where Swedenborg has neglected to observe these distinctions and has translated passages in a contrary manner? Sound reason would dictate that in making use of these passages we should not allow them to overthrow the rules laid down by Swedenborg himself. The believer in verbal infallibilty, however, would set aside the rules whenever Swedenborg has — perhaps unconsciously — violated them.

It has indeed been stated that Swedenborg has no settled

practice in his translation of the above-mentioned Hebrew words; but this is plainly an error, for a careful examination shows that he has rendered *choh'shekh*, and its kindred forms, *cheshkah'*, *chashehkhoh'*, *machshahkh'*, and *chashohkh'*, two hundred and sixty-three times with *tenebræ*, "darkness," and only about twelve times with *caligo*, "thick darkness," and in all but two of these instances he has followed Schmidius in his deviation. The root *oh'phel* (*ah'phel*, *aphehlah'*, *mapehlyah'*) Swedenborg regularly translates *caligo*, "thick darkness"; we find this rendering in seventy-seven passages, while the translation *tenebræ*, "darkness," is found in eight passages where he has followed the deviation of Schmidius.

Similar is the case with the Hebrew word *arahphel'*; this Swedenborg translates twenty-six times with *caligo*, and twice with *densæ tenebræ*, "dense darkness" (A. C. 4391, 9406); besides these translations we find *obscuritas* eleven times, *obnubilatio* four times, and *opacitas* (A. C. 1839). It is translated with *tenebræ* simply in three passages where he has followed Schmidius.

We see, therefore, an almost unvaried distinction made between *choh'shekh*, *tenebræ*, and *oh'phel* and *arahphel'*, *caligo*. Those who believe in a verbal inspiration of the writings would follow Swedenborg where he varies from his rules, claiming also these deviations to have been Divinely inspired, but in doing so they usually run counter to Swedenborg in other passages of the writings, if the Scripture passage has been translated by him more than once. So where Swedenborg follows Schmidius in translating *oh'phel* with *tenebræ* (A. C. 2686, A. R. 297, 902, A. E. 357) if the verbalists claim this deviation of Schmidius and Swedenborg to be Divinely inspired, they must reject the corrected rendering by Swedenborg (A. C. 2709) where he renders it with *caligo*. So if they receive the translation of *choh'shekh* with *caligo* in Gen. i. 2 (A. C. 17, A. R. 200), as a Divinely inspired deviation, they must reject the inspiration of the corrected transtion *tenebræ* (A. E. 294). If they consider the translation of *choh'shekh* with *caligo* as an inspired deviation in Is. viii. 22 (A. E. 386, 526, Schmidius, *caligo*), they must reject the in-

spiration of the translation with *tenebræ* (A. C. 7711). Again if they consider the deviation in the translation of *choh'shekh*, JOEL iii. 4, where it is rendered with *caligo* (A. C. 4735, 9127, A. E. 329), as inspired, they must reject the inspiration of the regular rendering *tenebræ* (A. C. 1861, 2495, H. H. 119, D. L. 4, A. R. 53, 332, 413, A. E. 401, 504, 526, S. E. 78, Dict. Pr. p. 29).

We come back to the translation of *choh'shekh* with *caligo* in GEN. i. 2. The same term which Swedenborg renders *caligo* in verse 2, he renders *tenebræ* in verses 4 and 5, and in n. 21, where he uses *tenebræ* to render *choh'shekh*, he uses *caligo* as its equivalent at the end of the paragraph, making it evident that he has not yet introduced the distinction between *caligo* and *tenebræ* which he makes later on. Where it is quoted in A. R. 200 the subject of darkness is not under consideration, but in A. E. 294 the subject is explained at length, and we have the corrected term, *tenebræ*, which agrees with the distinction he generally makes in his works, and we are instructed as to the state of the men among whom the Most Ancient Church was established: "that they were before in dense ignorance and also in falses is signified by darkness (*tenebræ*) upon the faces of the abyss." A discerning critic will see no reason for translating the same word, *choh'shekh*, with *caligo* in verse 2, and with *tenebræ* in the fourth and fifth verses, especially when he finds that Swedenborg in almost every case renders the term with "darkness" (*tenebræ*), and has rendered it so once in this very Scripture passage, while he nowhere points out that there is any difference in the internal sense of the term as used in these three verses which describe the same persons in the same initial state of regeneration.

We have dwelled longer on this particular passage, because the same principles which will apply to this case will apply to very many others. It will be found by every careful student of Swedenborg that he varies in his translation of the same passage of the Word as quoted in different parts of the writings. The use to be made of his version is therefore by no means so simple as those who have not carefully investigated

the subject may think. There must not be an unreasoning, literal following of any one version, but we must investigate his translation of the Hebrew words wherever he has rendered them, and must especially notice where he has pointed out vital distinctions, and these must be maintained wherever that word is found, unless we have some distinct revelation with respect to variations required by the internal sense. Of such variations there are, however, extremely few; one of the more important ones being in the Hebrew word *ishah*, which is rendered either "woman" or "wife" as the internal sense may demand.

The most important principle to be regarded in the translation is, that the Hebrew and Greek original as given and preserved by the Lord must ever remain the ultimate foundation of Divine truth on earth and the highest authority on its own plane; while the writings are authority on the meaning and deeper sense of the Word, and with respect to the Heavenly Doctrines. To endeavor to correct the letter from the internal sense is just as improper as it is to correct the Heavenly Doctrine from the appearances of the letter. Each one is supreme on its own plane, and should be preserved in its entirety inviolate.

Philadelphia, Pa. LOUIS H. TAFEL.

LATIN REPRINT OF T. C. R.

OUR readers will be glad to learn that Rev. S. H. Worcester has completed his editorial work upon the new Latin edition of the "True Christian Religion," which will show not only the usual care of this editor, but also the corrections which are found in Swedenborg's own copy. Nothing, therefore, which could be desired for use in a new edition seems to have been wanting, for the original manuscript would not be so clear a guide as the author's own revision. The publication at the hands of the American Swedenborg Printing and Publishing Society will be awaited with much interest. Dr. Worcester now undertakes the "Arcana."

BOOK NOTICES.

JERUSALEM, THE CITY OF HEROD AND SALADIN. By WALTER BESANT and E. H. PALMER. London: Bentley & Son. 1888. pp. 525. $3.00.

THIS well printed volume is a new edition of a work first issued in 1871. Mr. Palmer afterwards became the great Arabic scholar, and died in the Egyptian war. Mr. Besant, who survives, has so far changed the original as to introduce all recent discoveries. Like other composite works there is some variety in the style, but the story is well told, with perhaps a needless expansion of the history of one crusade and an extreme brevity in the accounts of the others, but the city is before us, nay, the whole land is before us during the twelve hundred years which followed the death of Herod, and included the Christian kingdom.

No attempt is made to cover the defects of the crusaders, their untruthfulness and licentiousness and selfishness of every sort. Nor is the corrupt priesthood excused. On the other hand the noble qualities of Saladin are fully set forth. Over such an account a Romanist may grind his teeth, but it is the plain truth, and will stand as such. An excellent map, showing the locations of castles and the petty principalities of the crusaders, is added.

It is plain to see that Christianity of the eleventh century was only idolatry, and that its kingdom of Jerusalem was not of the kingdom of God. Therefore it fell, and the fall thereof was great.

A THOUSAND MILES UP THE NILE. By AMELIA B. EDWARDS. Second Edition. London and New York: George Routledge & Sons. 1889. pp. 499. $4.00.

MISS EDWARDS, then a popular writer of fiction, went up the Nile in 1874. She found the field so congenial that she thoroughly studied the antiquities and the hieroglyphs. An excellent artist, she enriched her well told story with seventy illustrations. The first edition proved wholly insufficient as the book proved to be the most popular account which had been written. We have now, in brilliant covers, a second edition with notes bringing the narrative of excavations down to the present time. We have put

the book to the test of reading it aloud, and can testify that there is not a dull word in it. Further discovery will some day supersede it as the freshest account, but at present and for some time to come we have here just the easily understood story that is needed.

The Story of Jonah. By Prof. L. T. Townsend. Boston: J. J. Arakelyan. 1887. pp. 55. 20 cents.

This is a sermon, or rather an essay, very ingeniously put to prove the truth of the story of Jonah. The writer begins with the probable, in fact, with the certain, and gradually narrows down the improbable to a small matter. Thus he shows that it would be foolish to doubt the existence of Jonah, that Ninevah was what it is here said to be, that its warning was plainly needed and probably provided for, that everything said of the ship, sailors, and storm is most natural, that there is scientific ground for the possibility of Jonah being swallowed whole, and that the miracle simply lies in his surviving three days — which he shows to be as likely as any narrated miracle of Scripture. He does not bring out any spiritual lesson for the story, but he makes a sensible argument.

Signs of Promise. By Lyman Abbott. New York: Fords, Howard, & Hulbert. 1889. pp. 301. $1.50.

The title-page also states that these "signs" are to be found in sermons preached in Plymouth pulpit, and reported by stenographers. They are therefore to be taken as one would listen to them when given with energetic utterance. Viewed as Sunday addresses, they are found to be full of love for Mr. Beecher, expressed by one who was an admiring friend, of bold challenge of old dogmas, and of a hopeful Christianity. Mr. Abbott takes little more pains than did Mr. Beecher to put his thoughts in the form of argument; he prefers rather to present vividly the life to which he would lead his people. "The Necessity of Progress," "The Peace of God," "The Spiritual Nature," "Death the Interpreter" are some of the eighteen themes which are treated. If the volume does not add to Mr. Abbott's reputation as an author, it will be because his readers forget that these were sermons never written, and uttered in a style not attempting to be oratorical.

Sunday-School Stories. Boston: Roberts Brothers. 1889. $1.00 each.

We lately called attention to a little volume containing twenty-six stories illustrating the "golden texts" of the International

Lessons for the first half of 1889. A second series completing the year on the same plan has now been issued, said on the title-page to be by Edward E. Hale, but really, as he explains in the preface, by his sisters, his children, Miss E. O. White, and Mrs. Bernard Whitman, as well as himself. The stories are sometimes thrown into the Oriental form, sometimes given a color from history, and sometimes drawn wholly from imagination. All are good, though scarcely mentioning our Lord, and somewhat infected with slang.

Another volume in large type contains twenty-six stories for younger readers, written by Miss Lucretia P. Hale and Mrs. Bernard Whitman, following the same texts as the preceding and excelling it, as it seems to us, in clear-sighted, moral suggestion and application to ordinary life and children.

NAUKRATIS. Part II. Sixth Memoir of the Egypt Exploration Fund. London. 1888. pp. 92.

THROUGH the kindness of Dr. W. C. Winslow, of Boston, the American treasurer of the fund, we have received a second memoir upon the Greek city Naukratis which has now been well explored. The present account is made by Mr. E. A. Gardner who is very clear and thorough in his statements. Several pages of plates are appended, showing a temple of Aphrodite which has exactly the same arrangements as the temple built by Solomon, including a great altar in front. Subscribers sending five dollars annually to Dr. Winslow, 525 Beacon Street, Boston, are presented with the memoirs as they are published.

CHILDREN'S BOOK LIST. 1889. pp. 72. 15 cents.

THIS is the short title of a neat pamphlet which is "a Book List for the help of children, parents, and teachers in choosing books from New-Church Sunday-School libraries, prepared by the Committee on Libraries of the American New-Church Sabbath-School Association." This long title leads up to a very valuable treatise containing some four hundred books divided into six classes. To give an example of the contents:

PICCIOLA. *X. B. Saintine.* A charming story translated from the French. The hero, a young nobleman, was imprisoned by Napoleon I., and the interest he takes in a little plant brings about his release and happy marriage. Illustrated. ["Riverside Classics." Houghton, Mifflin. 254 pp. $1.25.]

When we consider how many books must have been read and

rejected in order to obtain this list, we know how to appreciate the work which is represented by this brief pamphlet, and we are glad to believe that it is only a beginning, and that, from time to time, other lists will appear. In a supplement the excellent stories of Mr. Spilling and Mrs. Hume-Rothery ought, it seems to us, to be mentioned. It will add with many to the value of this literary guide to know that Rev. Wm. L. Worcester was its editor and one of the committee.

THE LORD IS RIGHT. By P. WALDENSTROM. pp. 303. $1.25. THE RECONCILIATION. By the Same. pp. 120. 75 cents. Chicago: John Martenson. 1889.

IN these books we have the views of this celebrated Swede who has been the means under Providence of making a great change in religious thought among his countrymen. In him and in others the dawn of a new age is seen in a direct approach to the Lord, and in a reform of theology by making it harmonize with a new conception of His nature. That God is angry is here constantly denied, and it is rightly held that the only change of purpose is in man, and that God goes forth to him in the love of His enemies and seeks to reconcile him to Himself. Dr. Waldenström urges his point with a thorough use of Scripture, and has taken an impregnable position. In the first work he presents a series of meditations on the twenty-fifth Psalm. In both books his style is plain and winning. He is evidently a preacher rather than a theologian. May his work continue to prosper.

HOW RELIGION ARISES: A PSYCHOLOGICAL STUDY. By DURAN J. H. WARD. Boston: Geo. H. Ellis. 1888. pp. 74.

THIS is a modest and meritorious essay in the field of general study of religion. The writer is concerned to ascertain whether religion arises in the emotions or in the intellect, in fear or in wonder, and he briefly examines Kant, M. Arnold, Schliermacher, Hegel, and others. The conclusion which he wisely reaches is that,—

> Religion is not the work of one, nor of two faculties, but the blending of all into one complete nature. Completed religion is an attitude of the whole being. At its highest, it demands the realization of the whole life.

Dr. Ward classes Swedenborg with Augustine, Eckhart, Thomas à Kempis, Böhme, Wesley, and Fox, says that they "all exhibited strong mystical tendencies in reaction against the prevalent dogmatism and hollowness of their times."

THE NEW CHURCH.

DEPARTED THIS LIFE.

We learn that Dr. E. Parsons, of Savannah, is no longer of this life. We heard from his own lips last winter the story of his reception of the new light which he always afterward let shine before men. For many years the leader of the society at Savannah, he has been permitted to remain till he saw the actual erection of a church entered upon. Thus he has left his little flock at a time when it has reached a bright day in its history, and the little building will be his fitting monument.

S. S. Carpenter, of Cincinnati, has also gone. He was a lawyer, earnest in his study of the doctrines and in his convictions as to the order of the church. The library there has been his special care and its remarkable perfection is largely due to his zeal in its behalf.

Thomas Cushman, who was born Nov. 2, 1795, and had been the only surviving original member of the Bridgewater, Mass., Society for some years, passed away Aug. 20, 1889, while sitting asleep in his chair. He was nearly ninety-four years old and had retained to a remarkable degree the use of his faculties, so that he was a storehouse of historical information. On the Sunday preceding his decease he attended church, but on the second day after felt unwell, and so ended his useful and honorable earthly life.

David N. Ropes, a leading member of the society in Orange, N. J., has passed to the spiritual world. He was born in Salem, Mass., in 1814. He removed for business reasons to New York in 1855, and became interested in the development of Orange. He had been a member of the New Church for about fifty years, and was very helpful in its work. The *Orange Chronicle*, of July 27, contained a full account of his life, with a portion of the funeral address delivered by his pastor, Rev. C. H. Mann.

THE CANADA ASSOCIATION.

This Association seems to have had an earnest and helpful meeting, June 27–30, in concluding a year of faithful work. Five ministers and nineteen laymen took part. Reports were satisfactory:

in Berlin, twenty baptisms and thirteen confirmations, making a membership of two hundred and forty; Wellesley, sixty members; Toronto, eighteen added to membership, making eighty-eight in all; Montreal, the Sunday School reëstablished; the young society at Parkdale reporting a new building; the *Tidings* newspaper for the first time self-supporting. The president's report discussed the subject of education. The treasurer reported but fifty-five cents on hand at the beginning of the year and receipts of $2,676 in all, and nearly all of this was expended in purely missionary work. We note that Toronto with its eighty-eight members, contributed for missions over $900 — an extraordinary result giving it the undoubted lead of all the societies in America. The statistical table shows baptisms in Canada of twenty-eight children and fourteen adults. In Sunday-School work the Association has done well, but now the Academy plan of a young minister taking charge of the week-day instruction in lieu of a Sunday School is adopted in Berlin and Wellesley. Several earnest discussions seem to have taken place: as to licensing Mr. T. M. Martin, a layman, which was opposed but carried; as to education, with some much opposed to public schools; and as to the Jesuit question, in regard to which the same minority seemed to favor letting it alone, while others carried a declaration of principle.

Rev. G. L. Allbutt, as Secretary, seems to have given a very full account, setting forth with skill the substance of remarks in discussion. Nearly all the societies seem to be full of the apostolic spirit.

SWEDENBORG SOCIETY, BRITISH AND FOREIGN.

THE seventy-ninth anniversary of this body was held in London June 18, 1889, Rev. John Presland in the chair.

The donations and annual subscriptions for the year had amounted to some $925 against $750 for the year preceding, and the dividends from invested property to some $2,100 against about $1,750 for the previous year. A legacy of $25,000 had been received from the estate of Miss Diana Clissold, a gift of $400 from Mrs. Eliza Finch, and of $500 from Mr. John Higgins. Book sales had also increased, namely, from $565 to $700, to which is to be added the sale of the "Concordance" which had increased from $750 to $1,500. Thus the total sales amounted to some $2,100, an increase of some $800. 378 volumes had been placed in libraries, other organizations had received 464. 364 volumes had been given to ministers.

The Society had received from Russia manuscript translations of several of the books, which the government will not now permit to be printed, and these will be preserved till religious freedom shall prevail there. The legacy for Polish publications has now become available through the decease of the legator's widow. It amounts to some $7,000. The Society will coöperate with America in bringing out the Latin edition of Rev. S. H. Worcester, taking 100 sets of the ten volumes already issued, and agreeing to purchase subsequent volumes. A translation of "Heaven and Hell" in Dutch is being made for use in the Transvaal.

Rev. Jabez Fox was present and spoke of some encouraging experiences which he had had in our Southern country.

THE MINISTERIAL NEED.

THE state of the case as to the need of ministers and as to the kind of ministers needed was well described by Rev. L. P. Mercer in his address at the last meeting of the Illinois Association:

Two things impress themselves upon my mind as familiarity with the condition of our societies and their problems increases; one is the ripeness of the field for evangelistic work, and the other is the dependence of the healthy life of the church upon such supply and organization of our ministerial force as to secure frequent and so far as may be regular visitation to the people.

The Gospel must be preached that those who desire may know the Lord. The Gospel must be preached that those who are in faith alone and evils of life may be judged by it, and the Lord's own, who are involved with those in faith alone and hindered by sophistries and seduced by apparently genuine worship, may be liberated. This at least is prophecy and doctrine. The New Church can only come to its appointed and destined station in proportion as this work is thoroughly done. In order that it may be done we need an instructed, fit, and courageous ministry. In order that we may have such a ministry, in order that young men may be trained up in respect for it, and with eyes set upon it as a high and holy calling, we need a courageous, self-denying people, calling for, praying for, and paying for the support of such a ministry. And finally, in order that we may have a courageous and devoted people, working for the useful increase and support of the ministry, undaunted and undisturbed by apparent lack of results, we must so organize and use this ministry we have as to conserve and make available, to the greatest possible number of isolated individuals, all and every element of its spiritual power.

This is the real question of the ministry; and it is purely a question of use. It is the highest problem in every Association. How can we most usefully organize our work so as to make available to our people the full working value of the ministers we have, and prepare the way to call and sustain others, and ever more and more able and useful ones.

Wisely says *Our Church Uses:*

Men of intelligence, education, zeal, and love of the work of the ministry are wanted to enter upon this work. The call is urgent. We do not need men who are not prepared to give up worldly advantages or the expectation of pecuniary gain; neither is there any hope that we can offer inducements of a worldly kind, nor the idea that we can find the men we want by simply calling for them. The call, in fact, must come from a higher source. Besides, there must be preparation. No one should attempt to become a minister of the New Church without careful and prayerful preparation. But these words may meet the eye of some young man who has never thought of entering the New-Church ministry, or of some parents who have thought of this subject but have not thought of the possibility of their son becoming a minister. There may be two reasons why New-Church parents so seldom think of educating their sons for the ministry or leading their thoughts in this direction. One — and we hope this is the most usual — is that their sons do not show any bent in the direction of the ministry, and they fear the attempt to lead them towards it lest they should not prove worthy of the calling. Another is that they fear the chances are too small for obtaining a living. With a call at the present time for ministers from at least a half dozen societies who are able to support one, besides the need for missionaries, we feel that this last fear is not well grounded. Every man of good ability and true energy will find a support.

JOURNALS OF MEETINGS.

THE reports of the General Convention and of the Sunday-School Association come out very promptly, the former filling 156 and the latter 35 pages. We can find no flaw in the latter, but the Convention Secretaries make a slip when they say that Mr. Hite's resolutions in regard to education were referred to the Council of Ministers (minute 130). Our recollection agrees with the *Messenger's verbatim* report which tells of the reference to a committee of five to be appointed by the President.

PROFESSOR SCOCIA'S WORK.

IN good English our Italian brother makes his report for 1888–9. He is now translating the "Four Doctrines" which will be his twelfth translation. He has about one hundred subscribers to his periodical. Sicily is still his best field. He mentions Sig. Capuana's expected biography of Swedenborg. He has enjoyed the presence in Florence of Dr. Hibbard, Rev. Mr. Sewall, and others. The receipts had been about $900, and the expenses about $150, leaving the balance for the missionary's support. The report is accompanied by a list of books showing all that can be had in Italian and giving a summary of contents.

THE RELIGIOUS WORLD.

PERVERTED CHRISTIANITY LEADS TO MOHAMMEDANISM.

A WRITER in the *Christian Intelligencer* points out the fact that Islam would not have been provided if Christianity had not become idolatrous:

The Church has also been reaping a terrible harvest from her neglect of the descendants of Ishmael. To a great degree the Christian Church is responsible for the presence of Mohammedanism in the world. Among the different tribes of Arabia there are traces of an early monotheism, which is not at all remarkable when we remember that Ishmael was probably sixteen years of age when he left Abraham's tent, where the daily sacrifice was offered up to the one only God. This true worship became, among Ishmael's descendants, often obscured by the worship of objects in nature, until many of the tribes in Mohammed's time were justly called idolators. But there were still many earnest, thoughtful souls, who deplored the condition of affairs and sought a return to the true worship and to a purer faith. They looked naturally toward the Jews, who had been driven from their own land by foreign invaders; but these Jews had wandered from their Old-Testament authorities to the teaching of the Talmud, and were despised in the eyes of the Arabians. The Christians who had settled among them on account of persecutions next claimed their attention, but here they found that the Church had lost her aggressive spirit and was given over to speculation and schism. Indeed, it was the glaring perversion of Christian doctrine already existing in the Christian Church that gave Mohammed a lever by which to lift himself into the realm of divinity. So gross a form had Mariolatry assumed that the virgin was made to be the Second Person of the Trinity and Christ the Third, while the Paraclete was left out altogether. This Mohammed seized upon, and by a change of two letters made it to correspond to his own title,—The Illustrious. These Arabian reformers, of which Mohammed was one, had the following formula: "I dedicate myself to the service of Allah. Thou hast no companion except thy companion of whom thou art Master and of whatever is his." It was doubtless the intention of these reformers to correct abuses as far as possible, and thus to purify their own system, but Mohammed thought to win all the contending factions of idolators, Jews and Christians, into one grand system, which was to have for its centre the truth of the Unity of the God-head. Those who had been associated with him in the attempts at reform could not join him in carrying out his ambitious designs, and they separated into the Jewish and Christian Churches, while he continued his efforts to build up his own peculiar system. Had the Christian Church lived a pure and holy life in Arabia, had she entered the door of opportunity thus opened, there is no reason to suppose that the world would ever have heard of Mohammed, or of that system of religion which he promulgated and which has proved to be such a bitter and formidable foe to Christianity.

PROGRESS IN SCOTLAND.

THE *Christian Union* says:

Scotland, in spite of the leadership in religious and civil freedom which it has often sustained, is still associated, especially in ecclesiastical matters, with stanch conservatism. It is all the more significant, therefore, that the Scottish Free Church has recently taken unmistakable action in the direction of religious progress. By an overwhelming vote, its General Assembly recently elected Dr. Marcus Dods, of Glasgow, to the chair of Exegesis in Edinburgh College, thus indorsing a man who has allied himself with the more liberal movement of thought in evangelical circles. Further than this, by a vote of 413 to 130, the Assembly appointed a representative committee to consider current dissatisfaction with the Westminster Confession, and to report such changes as in their judgment are needed to remove that dissatisfaction. The minority were strongly opposed to any modification of this ancient symbol which has been the creed of Scotch Presbyterianism for two and a half centuries. The action of the majority, therefore, is the more significant. It is not conclusive, but it recognizes as proper subject of inquiry the protests which are every day becoming more numerous, and it puts itself on record in favor of considering the question an open one and discussing it freely — a position which two of the great bodies of the Presbyterian faith have now taken.

SCRIPTURE VINDICATED BY SCIENCE.

IT has been reserved to recent times to show the accuracy of Scripture in its descriptions of scenes and places. After heedless critics had long assailed it we find Sir J. W. Dawson's volume on "Modern Science in Bible Lands" making short work of the skeptics:

The authors of the report on the Sinai Survey make no pretentions to be either critics or expositors of the Bible, and they are prepared to state what they see, independently of the consequences to any one. Hence it is most instructive to observe how, as they unsparingly sweep away old traditions and the conjectures of travellers and historians, ancient and modern, the original record stands in all its integrity, like the great stones of some cromlech from which men have dug away the earth under which it has been buried.

To those who have placed reliance on such theories of the Pentateuch as those of Graf, Kalisch, Kuenen, or Welthausen, the disclosures of the Survey of Sinai must come like a new revelation. Henceforth the only rational theory as to the composition of the historical parts of Exodus and Numbers, is that they are contemporary journals of the events which they relate, and that they have not been subsequently revised or altered even to such an extent as to explain facts obscure to any one except a contemporary, or to remove seeming contradictions requiring knowledge of the ground for their solution. It is even startling to find that the apparent omissions, repetitions, and inconsistencies which have been ingeniously employed to sustain theories of a composite and late authorship become, when studied on the ground, the most convincing proofs of contemporary authorship and the absence of any subsequent revision. Had these writings been subjected

to any considerable revision between the date of Exodus and that of the Ordnance Survey, they could scarcely have failed to present less of a photographic truthfulness than that which at present characterizes them.

CHANGE OF THOUGHT FROM HELL TO HEAVEN.

PROFESSOR MAHAFFY, of Dublin, writes in the *Independent* concerning the great change which has taken place in thinking and preaching as to the future life:

In the Middle Ages, when the terrors of hell were preached in pulpit and in painting, and blazoned upon the pane, men were indeed eager to flee from the wrath to come, and very zealous to take heaven by force of prayer and fasting, penance and mortification. But now, when the belief in eternal punishment is waning, when any representation of the tortures of the damned is thought gross if not grotesque, the whole subject is so carefully thrust aside that the very notion of punishment, eternal or not, is dropped out of sight; random statements of the mercy of God are in vogue, and so if men fear the approach of death, it is the loss of worldly pleasures and comforts which they dread, perhaps the entrance into the unknown rather than the day of reckoning, and the terrible vengeance held out in Scripture to those that forget God.

He goes on to show that this change is really for the better, since a nobler motive than fear may be appealed to, but he urges that men, if they think less about hell than formerly, should not ignore heaven:

But if most of us have now abandoned the medieval view of life, that our main object should be the escape from hell, I think all the ends of religion will be attained if we make life an earnest preparation for heaven. If each of us so accepts the Gospel of Christ, if he so frames his life and temper, that he comes to feel every day more reconciled with parting from this world, more convinced of the reality of the spiritual life of the saints in heaven, more desirous of communion with the living Christ and with them, then he may very fairly test himself from time to time by coming into the presence of death, and searching his own heart whether he is indeed preparing to depart and to be with Christ.

BETTER CHRISTIAN SCIENCE.

WHEN the *International Journal* of Christian Science is publishing the illegal divorce of its editors in order that the woman may cohabit with another, and when Mrs. Eddy seems about to claim Divine honors, it is refreshing to note the *Boston Christian Scientist* expressly rebuking from our Lord's teaching the aforesaid adultery and *Light* coming out strongly with this language:

Judging from our correspondence throughout the country, as well as from articles in many publications, variously representing the Metaphysical Philosophy, the "No Matter" and "No Evil" advocates are gradually either modifying their absolute statements, and phrasing their teachings in more rational language, or

letting the phrases "No Matter," "No Evil," and "Mortal Mind," go altogether; finding these words raise more doubts and questions than they answer. This certainly is wise. The mistakes of those who have led, or are now leaders, should not enter into a fair consideration of metaphysical truth. We fondly hope we are nearing the end of the manifest errors of Eddyism, while we preserve our great respect for all the spiritual truths which yet gleam in the horizon of the mystic past.

BEWARE OF RATIONALISM.

THE editor of the *Methodist Review* sees the danger of the prevalent destructive criticism and speaks with frankness about it:

The *Methodist Review* is the first of its class in this country to sound the note of alarm and warn the Christian Church against the infection. In his addresses before fifteen Conferences in March and April the editor assailed the covert Rationalism in the faculties of Yale, Harvard, and Johns Hopkins Universities, and impeaches them now in the high forum of discussion. Three rationalists in the faculty of Johns Hopkins University are three too many; and as Yale and Harvard are harboring men of like faith in their faculties, who in the literature they produce are more than coquetting with the evil, they should be asked to justify their title to the appellation of Christian institutions. Literature as rationalistic as that of Kuenen and Wellhausen, emanating from these great universities, especially from Yale, reaches our table nearly every month, and in the name of Christianity we cry a halt. Error has its beginning, and this collegiate liberalism is as likely to undermine the Christian faith of this country as the Rationalism of England is silencing the Old Testament in that Protestant island. Let us not be idle in this time of evident peril. The *Methodist Review* calls upon good men of all names to join it in the work of preserving the Christian Church from so grievous a peril as now menaces it from those whose criticism is a snare, and whose knowledge is turned into an instrument of destruction.

HITTITE INSCRIPTIONS TO BE DECIPHERED.

THE *Babylonian and Oriental Record* says:

There is at last, it appears, a probability of some valuable light being thrown upon the decipherment of the Hittite hieroglyphs. The sculptured remains found by Mr. O. Puchstein at Sinjerli in Western Armenia are accompanied by bilingual inscriptions in cuneiform and Hittite hieroglyphic characters. The smaller monuments have been removed to Berlin, and casts of the larger ones have been taken; and the inscriptions are being studied by the German Assyriologists. The script of the cuneiform texts approaches that of the Cappadocian tablets discovered by Professor Ramsay at Kaisariyeh, thus confirming the view expressed by Professor Sayce and Mr. Boscawen that in these inscriptions we have the remains of one branch at least of the Hittite language. There are, no doubt, other places in Asia Minor where such bilingual monuments exist; and it is to be hoped that diligent search will be made for them.

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